

DEVOTIONS

In the Ancient

Way of Offices.

WITH

PSALMS, HYMNS,

AND

PRAYERS,

FOR

Every DAY of the WEEK,

AND

Every HOLIDAY in the YEAR.

Reformed by a Person of QUALITY,

AND

Published by *George Hickes*, D.D.

The III. Edition, more correct than the former.

L O N D O N:

Printed by *E. Mead*, for *John Nicholson*, at the
King's-Arms; and *John Sprint*, at the *Bell*,
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DEVOTIONS

In the Ancient

Way of Offices

By SAMUEL JOHNSON

AND

P. W. R. S.



Revised by a Person of Quality

Published by G. W. R. S. D. D.

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TO THE
READER.

I*t is not the Respect for the Reformer of these Devotions, which I acknowledge to be very great, nor any Thoughts of advantaging the Bookseller, for which I write this Preface, but a pure, and uninteressed Desire to give some Account, and Character of this Book, which, in one Dress or other, hath been sent Abroad no less than Twelve times into the World.*

It hath had Four Editions unreform'd from the Roman Catholicks, in the last of which is added, The Office for the Blessed Virgin, which J. S. in the Epistle Dedicatory before the Second Edition, assures us; was begun by the excellent Author before he died, who intended to annex it to his Devotions; and truly, I cannot but wonder, who he was that durst undertake to finish a Piece, that this Apelles left imperfect, especially after so great a Judge of Sense, and Stile as Mr. S. had said, that It was so inimitably excellent, that scarce any would be found, in all Respects,

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able to match his Sense and Expression, or finish it as it ought. *It hath had Five Editions more, as it was reform'd by the Reverend and Worthy Mr. Dorrington, and a great part of it hath had divers other Editions in stollen Books of Devotions, whose Mercenary Authors have wisely conceal'd their Names, lest their plagiary Practices should be prov'd upon them. It now presents it self the Third time, in a new Reform, unto the World, in which I do not doubt, but it will yet have many more Editions, and, perhaps, as many as any Book of Devotion, in what Language soever, except the Psalter, ever had. For though Mr. Dorrington's Reform of it hath very well deserved the good Reception it hath found, yet it was not altogether so acceptable to some discerning, as well as devout Persons, who were skilful in Divine Offices, and curious in the Theory, as well as constant in the Practice of Devotions. Among these I have known not a few, who chose to mark with their Pencils whatever was amiss in the unreform'd Devotions, that they might use them for their own private Benefit in the Author's own Method, rather than in that of Mr. Dorrington, which, in their Judgment, was not so inflaming, nor fitted for*
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the great, and delightful Benefit of Social Devotions, for which the Divine Author (so I cannot but call him) seemed principally to contrive his Book, tho' it is no less fit for Solitary Devotions, than that of Mr. Dorrington is.

Besides, they objected, that Mr. Dorrington had contracted the Four daily Offices into Two, that he had omitted the Lessons; as many of which as are Canonical Scripture, the devout Author of this Reform hath continued in the Version of the Church of England; that he had not reformed the Office for the Dead; that in the Other he had left out many Things, which they think as useful as any he had taken in, together with the Versicles, Responsories, and Antiphons, as Such; which, with the Psalms make up that alternate way of Devotion, which, as being the most edifying, and excellent way of Worship, was used in the best and purest Ages of Christianity, and truly resembles the Worship and Devotions of the great Choir of Saints, and Angels in the Church Triumphant, that most glorious Jerusalem, which is above.

Wherefore to oblige those devout Persons, who desired another Reformation of those Devotions, another is here presented to them in the Author's own Way, from the Pen of a most Pious, as well as Ingenious, and

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Ready Writer, who hath not left out, or altered any thing, but some few Sentences, and Expressions, which hinder'd those Offices from being introduc'd into the Closets, and Oratories, of the more devout Sons, and Daughters of the Church of England, especially of those who delight in the more Heaven-like Way of Worship; I mean in alternate, or Choral-like Devotion, which it is in the Power of every devout Master, or Mistress of a Family, or any Two or more Religious Persons, who happen to live in the same House, or Neighbourhood, or to travel together in the same Journey, to exercise themselves in at vacant Times, to the Honour of God, whom they delight to Worship; the Comfort, and Satisfaction of their own Consciences, when they find their Souls so quickned and delighted in bearing their Parts in such harmonious Devotions; nay, to the unspeakable inward joy, and Exultation of the immortal Spirits within them, which have ravishing Foretastes of Heaven in those Heaven-like Exercises, which make this Life much more than Solitary Devotions, resemble that, which is to come.

But of all others, none have it in their Power to practise this most delightful way of Worship in the Heaven-like Fellowship
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of alternate Devotion, to so much Advantage as the Religious Societies, of whose Rise and Progress, the World hath lately had an Account, by the Reverend Dr. Woodward, Minister of Poplar. It is to the Votaries of these, and such like Societies, in Colleges, Cities, or Families, that I particularly recommend this Book of Devotions, which, in other Forms, hath already more than once been recommended to the Christian World. J. S. who, I suppose, is Mr, John Serjeant, in the Epistle Dedicatory of the Second Edition tells us, That it is the most substantial Part of Divinity, rendered usefully Practical, the best Matter delivered in the best Manner, and that it neither needs, nor courts any Man's Patronage to set it off, as being above all the Ends, at which Dedications commonly aim, nay above the World it self, as confining upon its nearest Neighbour Heaven. The Reverend and most Worthy Mr. Dorrington, to whom the World is so much oblig'd for the first Re-form of it, tells us, in the Epistle Dedicatory, That it is a Book very excellent in its kind, and worthy, as such, to be recommended to the World; that it is fitted to possess Mens Minds with that pure, and peaceable Wisdom, which is

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from above, to excite Devotion in the coldest, and most careless Hearts, nay, to possess with a Love of Devotion our too nice and witty Age, as being Rational, Solid, and Injenuous in its highest Flights. *He thinks no Book of Devotion of any Author of the same Communion comparable to it, and, reformed from the Errors with which it was first composed, he thinks it as fit to possess Mens Minds with an affectionate and powerful Sense of the Truths of Christianity, as any Book that can be met with, unless an one will except the Exposition of our Church-Catechism, composed for the Use of the Diocess of Bath and Wells.*

But before I proceed further in the Character of this Divine Book, I think fit to give some Account of its Offices, with some Directions about the Use of them, which those, who are not well vers'd in Divine Offices, will not otherwise easily find out.

Know then, it consists of Twelve Offices; One for every Day in the Week, One for our Saviour's Feasts, One for the Holy Ghost, One for Saints, and One for the Dead, which the Author of this Reform hath entituled, A Preparatory Office for Death, and One Proper of Festivals.

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The Offices for every Day of the Week, though indeed they may be used on any other Day, are appropriated to their respective Days, not only for the sake of Order, or Method, but for particular Reasons, upon which the great Author had his Eye in their respective Appropriations. This appears from the Offices themselves; as in that of Thursday, which is all upon the Subject of the Holy Eucharist, and its Institution, because on that Day our Lord before his Passion appointed that Holy Sacrament, and commemorative Sacrifice, to be a perpetual Memorial, or Commemoration before God, as well as among Men, of the great Propitiatory Sacrifice he made upon the Cross.

The Subject of Friday's Devotions, is our Saviour's Sufferings, and our Redemption by them.

Saturday's Office is upon the same Subject of our Lord's meritorious Sufferings, with a particular Respect to the Victory, he thereby obtained over Sin and Death, and the Powers of Darkeness.

Sunday's Devotions are chiefly upon the Subject of our Lord's glorious Resurrection, with some Psalms in it, which become the Christian Sabbath, upon God's finishing the Creation, and resting from all the Works which he had made.

The

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The Office of Monday, which was the second Day of the Creation, is all compos'd in the Praise of God for the Works of Creation, and in celebrating his infinite Power, Wisdom, and Goodness as of the great Architect of the World, who made it with infinite Skill and Art, in Number, Weight, and Measure.

Tuesday's Office is made in the Praise of God, as Preserver and Sustainer of all that he hath Created, and particularly, as the Preserver, and Guardian of Men.

Wednesday's Office is appointed to adore God, as the great Governour, and Sovereign of the Creation, who appoints every Creature its proper Office, and guides all the Motions of the Universe according to his own infinite Wisdom, and Counsels, so as to bring about his own glorious Designs.

The Office of our Saviour is all contrived to set forth his Nature, as Mediator, and Redeemer, and the Praises of his infinite love towards Men in undertaking, and accomplishing the great Work of our Redemption.

The Office of the Holy Ghost is all in the Praise and Adoration of the Holy Spirit of God, the Third Person of the blessed and undivided Trinity, as he is our Sanctifier, where, after asserting his eternal Procession from the Father and the Son, and his Equality

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lity with them in Glory, the Author celebrates his Praises in most Divine Psalms, and Hymns, as the Author of our second Birth, and glorifies him for all his Gifts, and Graces, and Comforts to the Sons of Men. More particularly for illuminating our Understandings, and sanctifying our Wills, for helping us in our Prayers, and assisting us against Evil Spirits; Finally, for being our Director, Guide, and Counsellor, for making our Bodies his Temples, and for finishing the Mystery of our Redemption; withal, praising our Lord for sending him in his miraculous Effusions upon the Apostles punctually, according to his Promise, and shewing how every Person of the blessed Trinity, as one Co-infinite Goodness, contributed to our Redemption, and graciously agreed to compleat our Felicity.

In the Office for the Dead, everything is said, that the Subject of Death, or our Preparation for it can require. There is set forth, in most affecting manner, The Misery and Vanity of Man, as Mortal; The Excellency of his better, and immortal Part; The Happiness of departed Spirits; The Moderation with which we ought to temper, and limit our Sorrow for our dead Friends; how nearly it concerns us to secure our
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Peace

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Peace with God before we die; with many Things interspersed concerning the Resurrection, and the last Judgment, and the impartial, and indispensible Justice of God in inflicting Death without Distinction, or Respect of Persons, upon all Sorts, Ranks and Conditions of Men.

In the Office of Saints are described, in most devout manner, the Sovereign Majesty, and Glory of God, as King of Saints and Angels, the Glories of the other State in the Kingdom of Heaven, the Union of Prophets, Apostles, Martyrs, and Confessors, and all the Saints, departed in one happy Fellowship, with Angels, and Seraphim; The wonderful Progress from Grace to Glory; The immense Goodness of God, who rewards such imperfect Services, and short Sufferings, with infinite Rewards, and the Obligation, which lies upon us to mention the Saints departed with Honour, to commemorate and imitate their Vertues, to follow their blessed Examples, and reverently to obey the Church in observing those Festivals, which she hath appointed to remember their Vertues, and recite their Sufferings for our own Edification, their Honour, and the Glory of God, to whom the Church of England, in her excellent Office of Communion, first after the Reformation, did,

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did. in most Catholick Manner, offer most high Laud, and hearty Thanks for the wonderful Graces, and Vertues, which he had declared in all his Saints, and by them bestowed upon his Church from the Beginning of the World.

Every one of these Offices hath Four Parts; and every one of these Parts may, as they are reform'd in this Book, be perform'd in Single, or Solitary Devotion, in a Quarter of an Hour, or little more, which make but a small Part of Time in every Day to spend in God's Service, and may well be spared from our other common Employments, or from our vacant Hours, wherein we do nothing, or are apt to do Ill, and are much better spent, than in giving and receiving vain, idle, and unprofitable Visits, or wasting our precious Hours in Places of publick, and dangerous Resort, or long and tedious Dresses, one of the great Sins of this Age, or foolish Amusements of our Thoughts, which so many times in the Day might be so nobly entertained with the sublime, and ingenious Notions of this Book.

Two of these Four Parts are allotted for the Morning, or Forenoon, and Two for the Evening, or Afternoon, at such Hours as every one may find most convenient

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venient for himself, if he is a single Person, or as many agreeing together may appoint with least Inconveniency to themselves. If a single Person happens to be engaged unawares in Business, or Company, or to be in a Journey, or Voyage, with others, he may retire with his Book for one Quarter of an Hour into some Recess, in an House, Garden, or Field; and a Master of a Family, that hath appointed Hours for Devotion, may order his Books to be laid at his appointed Hours, and invite his Friends, who come in to join with him, if they are such as he may communicate with, or they with him; or if not, with all Civility, he may borrow so small a Part of an Hour of them, while he says his Prayers. This Custom, if generally observ'd, would soon bring Religion, and Religious Persons into Credit, Honour and Veneration; and, I hope, no Man will be so uncharitable, as to think, that while I thus recommend set Hours for Devotion, I am so superstitious as to put any Trust in the bare Recital of a few Psalms, and Prayers, and Hymns, at such and such prescrib'd Times, but that I do it to restore the ancient Practice of Devotion, which was in use among the Jews, and the Primitive Christians, among

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among whom the Distinction of Hours for Prayer was not the Effect of Superstition, but a rational Institution, in which they agreed, as it were by common Inspiration, as the best Means of advancing Piety and Devotion.

Of the Five last Offices, that of our Saviour, is to be used in all the Sundays in Advent, and the Festivals of our Saviour, as, Christmas-Day, the Circumcision, or New Year's-Day, the Epiphany, called among us from the Time of the Saxons, the Twelfth-Day, the Annunciation, Passion-Sunday, which may be innocently observ'd, though not noted in the Church of England Kalendar; Palm-Sunday, and Ascension-Day.

The Office of the Holy Ghost is to be said on Whitfunday, Monday, and Tuesday; and may, with great Comfort and Benefit to serious Persons, be said, or read at any other Time.

*The Office of the Saints is to be used on all the Proper Festivals, or Days of Commemoration of particular Saints, whose Offices are also here added by the excellent Reformer of the Devotions; and the Use of them is in a peculiar manner comfortable and proper to all Christians, who are truly persecuted for doing, or not doing
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any thing contrary to their Christian Duty, and the Laws of God.

The Office of the Dead is intended to be said at Discretion upon all Occasions, of Epidemical Diseases, and Mortality, upon the Death of our Neighbours, Friends, and Relations, or upon the Anniversary Day of the Death of any Person, whose Departure we think fit to commemorate, as long as we survive them; or sometimes a devout Person may have Occasion, or Inclination to say one or other of these Offices on any Day of the Week, with great Advantage, which may be done, omitting the proper Offices of the Day; and the proper Festivals shew the Times when they are to be used.

As for Directions in using these Offices, none are to be given to those who use them alone; but they are wholly left to the Government of their own Discretions. But when Two, or more, say them together, 'tis fit they should observe some Orders, and Rules in their Social Devotion, for which Purpose I propose these which follow.

First, As to the Place, let it be some private Oratory, if any such can be had, at least some Retirement, if the House, where they meet, will afford any such.

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At Mattins, both falling down on their Knees, let them implore the Assistance of God; A. saying, Prevent, we beseech thee, &c. Then, both rising, let them say together, In the Name of the Father, &c. Then let A. say the Invitatory, and B. repeat it every where as in the Book. Then, both continuing standing, let A. repeat one Stanza of the Hymn, and B. the other. Then let A. say the Antiphon, and B. begin the Psalm, which they are to recite alternately; or, if they like it better, let the Antiphon be said at the Beginning and End of the Psalm, and the Verses of the Psalm be read alternately in the way of Psalmody, according to the present Practice of most Congregations of the Church of England, which makes a most Divine Harmony in Worship betwixt the Priest and Chorus of the People. But the way of reciting the Antiphon, and the Verses of the Psalm alternately, is preferr'd by the Reformer, as well as the Author of the Devotions. The Primitive Church had them both from the Synagogue; and there are many Examples of both to be found in the Book of Psalms. At the End of every Psalm, let A. say, Glory be to the Father, &c. and B. As it

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was in the Beginning, &c. both continuing to stand, and shewing some other Sign of Worship, by bowing the Head, or lifting up the Eyes to Heaven: For in all Devotion, the Exteriour Worship is never to be neglected; and those, stiff, morose, and saturnine Votists, who are so sparing of bodily Adoration in our most solemn Services, refusing to stand at the Singing of Psalms, and Anthems, or to bow to God before his Holy Altars, act not only against the common Notions of Mankind, and the Nature of Divine Worship, but, if they would observe it, against their own Inclinations; which, if not restrained by false Preconceptions, or warped contrary to their Bent by Perverseness of Humour, and Education, would naturally prompt them, like other Men, to declare their inward by their outward Adoration, and join the Worship of the Body with the Devotion of the Soul. The Psalms being ended, let A. read the Lessons, and B. the Responsories, till he come to the first Star, and then A. is to read to the second Star, where B. is to repeat what A. said before, as is directed in all the Responsories.

The great Hymn, called, Te Deum, concludes the Sunday Mattins. Benedictus,

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dictus, or the Song of Zacharias, is used after the Antiphon, which follows the Hymn in Sunday-Lauds. Magnificat, or the Song of the Blessed Virgin, is recited after the Antiphon, which follows the Hymn at Sunday Vespers. And Sunday Compline is concluded with the Vers. and Resp. beginning at Vouchsafe, &c.

All these may be so used in the same Order in other Offices, where they are not printed at large; but those who have a mind to use them in the other Offices, may recite them in their proper Places, without any other Inconvenience than of turning to the Places, where they are printed in the Sunday Office.

Every Office may also be concluded with the solemn Benediction, viz. The Peace of God, &c. But if he is not a Priest that speaks it, Our is to be said instead of Your, and Us instead of You.

Also the same Invitatory may serve to begin all the other Parts of every Office, as well as the Mattins, and the same Directions will serve to guide all devout Persons in the Use of them; and at any time, when unforeseen Accidents and Business will not allow them to say them at distinct Hours, they may pass immediately from the Mattins to the Lauds in the Morn-

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ing, and from Vespers to the Complines in the Afternoon. And it is to be noted, that any other Prayers, or Forms of Prayers, for the Morning or Evening, as for the King, the Church, or our Friends, or Intercessions for any other Persons, or Petitions for Things; as also any Forms of Thanksgiving, may be used in any, or all the Parts of these Offices, as Prudence shall direct them in their solitary Devotions, or as Religious Companies, or Societies, who join together in Social Worship, shall agree among themselves.

Thus much I thought fit to premise concerning the Excellency of these Offices, and the Use of them; and, I hope, no Friends to Piety, or Devotion, will, thro' Prejudice, or other Human Weakness of Understanding, dislike them, because they are Reformed Devotions. Far be this from any Man, who would be thought wise, or good, lest, by the same Power of Prejudice and Passion, if God do not restrain him, he should come to dislike our pure Religion it self, and its solemn Worship, because they are both Reformed.

There are some among the Learned, as well as among the more common sort that are subject to such Prejudices against the Church of Rome; they are apt to think there

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there are no true Fruits of Piety among those of that Communion, nor any Helps to Heaven can come from thence. But these Persons should consider, that there are Three Sorts of Men in that Church, who are not so accountable for the Errors and Corruptions thereof. Some thro' the powerful Influence of Education, and the invincible, or almost invincible Ignorance, that attends it, do not discern the great Faults of their Church, and God being merciful to such Mens Mistakes, gives them his Holy Spirit, by the Assistance whereof they bring forth the Fruits of true Piety; and among these we may find many Persons eminent for Humility, Purity, Charity, Devotion, Gentleness, Self-denial, and Resignation, and other Christian Graces, and where we find Men in dangerous Communions, so secured against the Dangers of them, by the special Favour of God, we ought to magnifie his Goodness, and their Examples ought to provoke us to Emulation, and to imitate, or rather out-do the Patterns they set us in good Works.

Some there are again, who knowing the controverted Doctrines and Practices of their Church, and the heavy Charges we justly lay upon them, yet thro' the Mo-

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*deſty, and Humility of their Tempers join'd with a credulous Charity, and great Admiration they have for that Church, upon the Account of ſome * glaring, but accidental Advantages which other Churches want, they are unwilling to enter into a thorough Examination of the Points in Controverſie, thinking it the ſafeſt way to make no ſtrict Reſearches, but deny their Underſtandings in ſome Things, as they do their Wills in others, in ſubmiſſion to their Church's Authority, and to believe, as ſhe doth. This, as I gueſs, from ſome Expreſſions in the Thurſday Office, of the Unreform'd Devotions, was the Caſe of that humble and charitable Gentleman, who was the Author of theſe Devotions. He thought it hard to charge a Church of ſuch eminent Prerogatives with ſuch great Errors, and could not believe, that ſo great a part of Chriſtiani-ty, as ſhe poſſeſſes, and ſo many Guides of Souls that are in her, ſhould all be in the wrong. Thus his Modeſty and Charity to that Church made him forget the State*
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* Such as Antiquity, a clearer Hiſtory of Succeſſion, great Extent over many Dominions, Number of Martyrs, being the Mother or Planter of many other Churches, &c.

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of the Jewish Church in the Reign of Ahab, and of the Christian in the Arrian of Reigns. Nevertheless, we ought to magnifie the abundant Mercy of God, who, in infinite Pity to his mistaken Humility, and too credulous Charity, was pleased to give him the Spirit of Devotion, with many other eminent Gifts, and Graces, of which we have an Account in the Epistle Dedicatory to the Unreform'd Devotions, by J. S. which is left out of the Fourth Edition of them.

Others there are, in the Third Place, who, tho' they are convinced of the dangerous Errors, both in Doctrine and Practice of their Church, and that it ought to reform from them, yet think it better to bewail them in private, and daily praying for a Reformation, to bear with them till the happy time when the Church shall reform it self in Peace, and with Security to the Succession, and Authority of the Priesthood, the Government, Discipline, and Patrimony of the Church, and the just Exercise of all her Spiritual Powers, and Rights. Great Numbers of such well disposed Men are, and always have been in the Church of Rome, since it needed to be Reform'd, and the Christian World is beholden to many of them

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for their admirable Works, which we are to embrace, with all Respect to their Persons and Memories, and Thankfulness to God, who gave them such excellent Gifts. These are Men, who groaning under the Tyranny and Bondage of the Court of Rome, which so corrupts their Church, wait for Deliverance from that Corruption into the glorious Liberty of the Children of God. They are no Disturbers of Christian Kingdoms, and States, no Flatterers of the Papal Chair, who write for Promotion: On the contrary, they write for Truth, and for the Church, against the Court of Rome; for the Church and its Rights against the Papal Usurpations, and are none of those Sons of Pride and Bigotry, who send us in the Lump to Hell, as Hereticks, tho' they think us not Reform'd in that free and happy manner, that in Love to the Church of God, and Compassion to us, some of them seem heartily to wish. One of them writing of us not long since, said, We are rather to be called Non-Catholics than Hereticks: And tho' these Men do not come over to us, but think it best to abide in that Communion, from which we had great Reason to reform; yet, it would be not only great Weakness, but
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Peevishness, and want of Christian Candor, for us to refuse to pay that Honour to their Persons, or Memories, which is due unto them, upon the Account of their singular Gifts, or not give their excellent Writings that Acceptance they deserve, especially when they are Reform'd.

*Wherefore in commending the Author of the Devotions, and recommending this Reform of them to the World, I hope, I have done nothing contrary to my Character, and the Relation I bear to the Church of England, to which I would to God every one, that is of her Communion, wish'd as well as I do. I am sure, such Books, as this, will do her no Harm, but very much Good, tho' it comes from a Member of a Church, that will never be Friends with us for reforming from her, till God shall give her Grace to reform her self. I have commended it purely for its Worth, and Excellence, upon the Account whereof, I am not ashamed to declare, that I use it my self, and make it one of my Companions wheresoever I go, as being, in my Judgment, a Book of Devotion, which contains very great Variety of sublime, and useful Thoughts in the most proper, pure, and plain Language, and joineth the highest Flights of Devotion, with Liturgical Gravity, in a seraphick,
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but sober Style. Indeed, I think it a just Pattern for Christian Devotion in all its Offices, being accommodated with great Exactness of Composure to devout Persons of all Tempers, and made, not only to excite, but to govern, and regulate Devotion. It not only raises the dull, and quickens the sluggish, and warms the frozen Spirits, but tempers the Fervour of over-hot Votaries, and secures them, with great Art, against the Enthusiasm of their Tempers, and from running into the Reveries, and rapturous Excesses of the Mystical Devotion. Wherefore this Book being wisely and curiously suited to Religious Persons of all Dispositions, and Tempers, I have, I hope, without deserving any Censure, presum'd to recommend it to Masters of Families, and to Religious Fellowships, and Societies; in the last of which there must be Votaries of all sorts. Among the former, I commend it more especially to those, who cannot have the Benefit of publick Instruction in the Churches, or who cannot have it so daily, and constantly, as the Necessities of their Families require. Such are they, who live at a great Distance from Churches, to which Access is difficult in the Winter. Such also who have the Misfortune to live in the Spiritual Deserts,
which

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which Sacrilege hath made in many Places, where, for want of Maintenance, there is an insufficient Clergy, or, it may be, none at all. And, Lastly, Such who happen to live in Spiritual Deserts of another Nature, in Pagan, or Mahometan Countries, or in Christian Countries of another Communion, to whose Assemblies they cannot go. The Use of this Book in such destitute Families, will not only teach the Children and Servants how to pray in the best manner, but also instruct them in all the Doctrines and Duties of Christianity, and, in a great measure, supply the want of going to Church. It is incumbent upon Masters of Families, in these unhappy Circumstances, to be, as far as they can, Priests in their own Houses, and those who think fit to use this Book, by the Benefit of it, will, with great Ease, make their Domesticks truly knowing Christians; and if to the daily Use thereof they please to add, on the Lord's Day, the Reading of the Church-Catechism, as expounded by the Right Reverend the Bishop of Bath and Wells, Mr. Kettlewell's Practical Believer, and The Christian Monitor, they will, in great measure, make up the Loss of Parochial Instruction, and thoroughly furnish their younger Dependants unto all Good Works.

Among

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Among the latter, I have more particularly recommended it to those Religious Societies, of which the Reverend Dr. Woodward hath given us an Account. They cannot, in my Opinion, better sanctifie the Lord's Day in their Families, or Meetings, for which they worthily profess so great a Zeal, than by the Sunday-Office of this Book. They cannot better prepare themselves for the worthy receiving of the Holy Communion, to the frequent Reception of which they devoutly oblige themselves, than by reading the Thursday-Office thereof in their Meetings, or in their Closets. The Friday, and Saturday Offices are also very proper and excellent Preparatories for receiving the Holy Sacrament. And as they often meet together to discourse on Spiritual Subjects, so they will nowhere find more, or more noble Subjects of that Nature, than in this little Volume; which will also answer the Orders they have made, to bind themselves to pray many times every Day, and to read pious Books for their Edification. In short, it is a Book fitted for their Religious Conferences, and Devotions; and if at any time they think fit to use its Offices, those who preside in their Meetings, may do the Part of A. in the Directions above given, and the rest making

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a noble and harmonious Chorus, may perform the Part of B.

*But all this while I have been speaking of the Book, I had almost forgot the devout Reformer of it, who is one that hath a mighty Genius for Divinity; and, though never bred in Scholastick Education, yet by Conversation with learned Clergy-men, hath attained to a Skill in that sacred Science, not much inferior to that of the best Divines. It is one, who hath already given the World one Book of Devotion, which hath been well received in Three, or Four Editions, and will leave it another, for which Posterity will bless the Author's Name; one, whose House is a Temple, and whose Family is a Church, or Religious Society, and whose Hands are daily lifted up unto Heaven with Alms, as well as Prayers; one, who religiously observes all the Orders of the Church, that concern the People, and wishes that those were better observed, which concern the Priests; one, who more particularly keeps, with most exact Observance, all the Fasts and Festivals of the Church, and for the great Ends for which they are enjoined; in a Word, one, who is a great Example of Christian Piety, and a singular Orna-
ment*

To the Reader.

ment to our Communion in this degenerate Age and among the many, and most serious good; Wishes I have for the Church of England, this is, and always shall be one, that all her Sons, and Daughters were such.

In the last Edition I added Three Prayers, one at the End of the Lauds; and Two others at the End of the Vespers of the Preparatory Office for Death, and in this I have added, in the Margin of those Prayers, Directions for the Commemoration of our Friends, or Relations, of any Sort, Natural, Civil, or Spiritual, whom, through exemplary Holiness of Life, or Penitence before Death, we believe to have departed in the Peace of God. This I took upon me to do, because I think such pious Commemorations are of great Use. They help to preserve in us an honourable Memory of those, who were dear to us, and of their inimitable Vertues, or happy Repentance, both which we are apt to forget. They maintain in us a fresh, and lively Sense of the other World, and so help to take our Esteem and Affections off this. They also help very much to make the Thoughts of Death familiar to us, and take away the dreadful slavish Fears thereof. In a Word, I think, to commemorate our dead Friends, and Relations, especially in this devout way, is an Office very agreeable to the Nature of true Friendship, and Affection, tho' we, who survive them, are apt to forget it, because we too soon forget them. Other absent Friends, and Relations our Affections make us often remember,

To the Reader.

member, tho' they are but in a Journey, or gone into a far Country, or live but a little Distance of a few Miles from us; but when we have once laid them in the Grave, when they are absent from the Body, though present with the Lord, as if there were no more Love, or Respect due to them, we let them too soon slip out of our Minds, as if we had never known them, or had any Acquaintance with them, or Delight in them, or received any Benefit by them; and this we do often to a just Degree of Censure, though they leave such Pledges of their Love to us behind them, as, one would think, we could not look or think upon without remembering them, and the endearing Conversations we had with them. I could enlarge much more upon this Subject, but I consider I am only writing a Preface; and if any dislike the way of Expressing our Piety to our dead Friends, and Relations, notwithstanding the Reasons I have given for it, they may let it alone, and leave others to their Freedom, who approve the Use of it. For my own Part, I think the Use of these more private Commemorative decent, and laudable in all Respects, and profitable to devout Persons: But if any is so weak as to think it Superstitious, or otherwise blame me for recommending the Practice of them, I am content to take all the Blame upon my self, and answer for it to God, and the Church.

I think my self also obliged to give the Reader Notice, that in this Edition I have made some Alterations, particularly in the Thursday-Office, the Office for our Saviour,
and

To the Reader.

and the Preparatory Office for Death. I made them upon reading some Observations, and Animadversions, which a judicious and learned Person, I suppose, a Divine, sent me with a civil Letter, for which I think my self here obliged to give him Thanks, and I would have given them to him by Name, but that he is pleased to conceal it from me. I also presumed to make them without the Privy of the devout Reformer, whom, being at a great Distance from me, I could not conveniently consult.

I had here concluded my Preface, but that I was desired to say something to an Objection, which some have made against the Words, Mattins, Vespers, Lauds, and Compline, which denominate the Four Parts of every Office in this Book. This is such a trifling Exception, that one would wonder it should be made by Men of good Sense, or good Meanings, especially, if they are Men who pretend to Learning. But some, it seems, there are of this last sort, who, to render this Book of Devotion suspected, have said, That those Words carry with them a Sound of Popery; as if all Words, and Things were Popery, that are used in the Offices, or by Writers of the Church of Rome. These Men should consider, that if the Devotions be good, there can be no Harm in the Words, which have been long used to express them; and, how knowing soever they may be in some Things, it is plain they have not been conversant in Books of Devotion, but are ignorant of the proper Terms of Divine Offices, and must be sent

To the Reader.

to School to those Authors, who have written the Rationales of them, and of the Rites and Ceremonies used in them, and then they will see their Vanity in objecting against this Book upon the Account of these Words. The first of them is still used by the Church of England; the second, I hope, is a very harmless Word, and needs no Apology; the Third was commonly used in our English Books of Devotion long after the Reformation; and as for the last, which, perhaps, may sound like Popery in these nice Gentlemen's Ears, I hope they will no longer be offended with it, when I have told them, that *Compline* is a Technical Word of the Latin Church, formed from the Latin Word *Complenda*, which, with *Completa* and *Completorium*, signifies the Concluding, or last Office in every Day's Devotion, *Quod cætera Officia Divina complet, & claudit*. Thus much out of Charity to those Gentlemen, who except against these Terms, and this Book, because they are used in it. In truth, they put me in mind of a certain Person, who not understanding Heraldry, and hearing a Prince's Coat of Armour blazon'd by Planets, said, It was Blasphemy to say, that any Man beareth Sol, &c. These Gentlemen seem to understand the ancient Terms of Devotion, as much as this did those of Heraldry, and for the same Reason, as I call their Fancy, for which they except against these innocent Words, they may except against Eucharist, Baptism, Baptist, Liturgy, Font, Bishop, Priest,

b

To the Reader.

Priest, Deacon, Parish, Preacher, Idolatry, Sacrament, Communion, or any other Ecclesiastical Words, or Phrases, which we have derived from the Latin Church.

Some others, I hear, there are, who have no other Objection against this Book, but that it is Needless, and Superfluous, because, as they think, there are too many Books of Devotion already in the World. But are there not much greater Numbers of Books written in all Arts, and Sciences, suited in various Styles, and Methods of Writing, to the several Pallats, and Capacities of the great Number of Readers? Some whereof are pleased with this Book, and others like that, and another, perhaps, prefers a Third, or Fourth before them both. I once heard a friendly Dispute in a Company of Learned, and Ingenious Men, who differed much in their Opinions about the Books, which were written upon the Subject of Oratory, one of them was for Aristotle's Rhetorick, another for Tully de Oratore, another preferred what Quintilian had written on that Subject, a Fourth liked D. Longinus *περί ὑψηλοῦ* better than all the rest. There was another Gentleman in the Company, who had read them all, and he being made Umpire in the Dispute, declared, that they were all the best, as every Man liked.

I say

To the Reader.

I say the same for Books of Devotion, which is Oratory in another Sense; they are all good, nay, all the best, all needful, and all useful for the Christian World, as they happen to be most agreeable to the several Geniuses of devout Persons, whereof some like this sort, some that, some another, and some a Fourth, and others, perhaps, a Fifth sort. Wherefore to condemn Books of Devotion upon the Account of their Number, is in Consequence to condemn all Books, or else to be severer to Devotion, and Men, and Books of Devotion, than any other Subject, or any other sort of Men, and Books. What? Are Men of Devotion, who serve the World so much in Secret, of so little Consequence, that they, of all others, must not be allowed Variety of Books? Are there not devout Persons of all Ages, from the first Use of Reason, and of all Professions? And is there not by Consequence need of greater Numbers, and more different Sorts of Books of Devotion, than of any other kind, which are written but for Men of one sort? Devotion is the general Duty, and Profession of all Men, who pretend to Godliness, but Arts, and Sciences are the Business, and Profession but of very few, and yet there is not one Art, or Science those Gentlemen can name, wherein the Books that are written in them are not as numerous, and different, as our Books of Devotion, though these are written for the Use, Advantage, and Entertainment of the best of Mankind, I mean, for devout and faithful Chri-

To the Reader.

Christians of all Ranks, and Callings, to whose Prayers and Intercessions the World of Sinners, and particularly the Despisers of Devotion are holden, that they are not destroy'd. I am glad, I have this Occasion given me of declaring my self in Behalf of Devotion, and all Books of true Devotion, how many, and of how many sorts soever they may be. If I had not, by God's Providence, been call'd to write Books of another Nature, I had e're this, encreased the Number of them; and I here, with all Humility, give him publick Praise and Thanks, who, in the midst of oher laborious Studies, hath once more enabled me to the Revise, and Publish this.

GEORGE HICKES.

Sunday

Sunday Mattins.

The Introduction to be said in the Beginning of every Mattins, or Morning Devotion.

PRevent, we beseech Thee, O Lord; all our Doings with thy most gracious Inspirations, and farther them with thy continual Help, that every Prayer and Work of ours, may begin always from Thee, and by Thee be happily ended, and more-especially the Service we are now entring upon, thro' Christ our Lord. *Amen.*

In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Blessed be the Holy and Undivided Trinity, now and for evermore. *Amen.*

OUR Father, which art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation: But deliver us from Evil. For thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

I Believe in God, the Father Almighty, Maker of Heaven and Earth: And in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin *Mary*, suffered under *Pontius Pilate*, was crucified, dead and buried, he descended into Hell; the Third Day he rose again from the Dead, he ascended into Heaven, and sitteth on the Right-Hand of God the Father Almighty; from thence he shall come to judge the Quick and the Dead.

I believe in the Holy Ghost; The Holy Catholick Church; The Communion of Saints; The Forgiveness of Sins; The Resurrection of the Body; and the Life everlasting. *Amen.*

V. O Lord, open thou our Lips:

R. And our Mouth shall shew forth thy Praise.

V. O God, make speed to save us.

R. O Lord, make haste to help us.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the Beginning, is now, and ever shall be: World without End. *Amen.*

The Invitatory.] Come let us Adore our glorified Jesus.

Come let us Adore our glorified Jesus.

PSALM I.

BEhold the Angels assembled in their Choirs, and the blessed Saints ready with their Hymns; behold the Church prepares her solemn Offices, and summons all her Children to bring in their Praises.

Come, let us Adore our glorified Jesus.

The King of Heaven Himself invites us, and graciously calls us into his own Presence; He bids us suspend our mean Employments in the World, to receive the Honour of Treating with Him.

Come, let us Adore our glorified Jesus.

To Him we owe all the Days of our Lives; at least let us pay this one to his Service; a Service so sweet and easie in its self, and so infinitely rich in its Eternal Rewards.

Come, let us Adore our glorified Jesus.

Let us chearfully ascend to the House of our Lord, the Place he has chosen for our Sakes to dwell in; Let us reverently bow before his holy Altars, where Himself comes to meet us and our Prayers.

Come, let us Adore our glorified Jesus.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Come, let's Adore our glorified Jesus.

Come, let's Adore our glorified Jesus.

HYMN I.

BEhold, we come, dear Lord, to Thee,
and bow before thy Throne :
We come to offer on our Knee,
our Vows to Thee alone.

Whate're we have, whate're we are,
thy Bounty freely gave,
Thou dost us here in Mercy spare,
and wilt hereafter save.

But O ! can all our Store afford,
no better Gifts for Thee ?
Thus we confess thy Riches, Lord,
and thus our Poverty,

'Tis not our Tongue, or Knee can pay
the mighty Debt we owe ;
Far more we should, than we can say,
far lower should we bow.

Come then, my Soul, bring all thy Pow'rs,
and grieve thou hast no more ;
Bring every Day thy choicest Hours,
and thy Great God adore.

But, above all, prepare thy Heart,
on this his own blest Day ;
In it's sweet Task to bear thy Part,
and Sing, and Love, and Pray.

Glory

Sunday Mattins.

5

Glory to the Eternal Lord,
thrice blessed Three in One,
Thy Name at all Times be ador'd,
till Time it self be done. *Amen.*

Antiphon.

This is the Day the Lord hath made; let
us be glad and rejoyce therein, *Alleluja.*

PSALM II.

Welcome blest Day, wherein the Sun
of Righteousness arose, and chased
away the Clouds of Fear.

Welcome thou Birth-day of our Hopes,
a Day of Joy, and publick Refreshment.

A Day of Holiness, and solemn Devotion;
a Day of Rest, and Universal Jubilee.

Welcome to us, and our dark World;
and may thy radiant Name shine bright for
ever.

May all the Earth be enlightned with
thy Beams, and every frozen Heart dissolve
and sing.

This is the Day which our Lord hath
made, let us be glad and rejoyce therein.

This is the Day he hath sanctified to Him-
self, and called by his own most holy Name;

That in it we may meet to adore his
Greatness, and admire the Wonders of his
infinite Power;

That we may remember his innumerable
Mercies, and deeply imprint them in the
very Center of our Hearts.

B 3

That

That we may visit his holy Temple, and humbly present our Homage at his holy Altars.

Those Sacred Altars, where the Sacrifice of the Lamb of God is daily shewn forth, and the Memory of our Saviour's Love continually renew'd.

Worthy, O Lord, art thou of all our Time, worthy the Praises of all thy Creatures.

Every Moment of our Life is bound to bless Thee, since every Moment subsists by thy Goodness.

Shall others labour so much for Vanity, and shall we not rest for the Service of our God?

Shall we employ the whole Week on our selves, and not offer in Gratitude one Day unto Thee?

To Thee, who bestowest on us all we have, and wilt give us hereafter more than we can hope.

O gracious Lord, whose Mercy accepts such slender Payment, as our Poverty affords.

Whose Bounty grants so liberally to us, and retains so small a Part for thy Self:

O make us faithfully observe our Duty, and render so exactly the Tribute we owe to Thee,

That passing still thy Days to thy Honour, we may end our own in thy Favour.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Ant.

Sunday Mattins.

7

Ant. This is the Day that the Lord hath made, let us be glad and rejoyce therein.
Alleluja.

Ant. Thou hast created all Things, O Lord, for the Use of Man, and Man for the Enjoyment of thy Self.

PSALM III.

When the Harvest Sun provides a Cloud,
and seems to rest his wearied Beams;

He seeks not to save the Journey of his
Light, but only spares the Reaper's Head.

Much less seekest thou, O Lord, who made
dest the Sun the Shadow of thy Glory, and
inspirest all Creatures to represent thy
Bounty;

Much less seekest thou, by the Reserve
of a Day, to procure thine own Repose.

Thou, who created'st all Things by a
Word of thy Mouth, and sustaineest them in
thy Hand, without feeling any Weight;

Who governeest the whole World with-
out perplexing thy Thoughts, and always
remain'st the same unchangeable Fulness.

'Tis not to encrease thine own Eternity,
that thus thou takest a Portion of our
Time?

Thy Goodness friendly bears the Name,
but intends for us all the Profit of the Day.

That the wearied Hands may be reliev'd
with Rest, and enabled to lift up themselves
to Thee.

B 4

That

That the ignorant Minds may be taught thy Truth, and learn the Way to Everlasting Happiness.

That the guilty Consciences may accuse their Crimes, and be absolv'd on Earth to be pardon'd in Heaven ;

That the Love prepared Souls may approach thy Table, and feast their Hopes with that delicious Banquet.

That all may speak to Thee by Prayer, and hear thy Voice by the Mouth of thy Pastors :

O blessed Lord, what excellent Arts has thy Wisdom invented to bring us unto thy Self?

Thou takest our Eyes by the Beauty of thy House, and the decent Splendors of thy solemn Offices.

Thou quickenest our Affections by our mutual Devotions, and meltest our Hearts with the Sweetness of thy Musick.

Thou strengthenest our Faith by thy publick Assemblies, and improvest our Love both to Thee, and one another.

Whilst we all meet for the same blest End, and by mutual Reflections encrease our Fervours :

Happy, thrice happy they, O merciful God, whom thy Providence has favour'd with all these Blessings.

Who freely may enter thy holy Sanctuary, and sing aloud their Praises to thy Name ;

Who

Sunday Mattins.

9

Who every Day may wait on thy Altars,
and there securely praise, and adore Thee.

But where thou art pleased to deny
these Mercies, refuse not, O Lord, to extend
(the greater Measure of) thy Grace;

And to all, that live in such Spiritual
Destitutions grant them extraordinary
Supplies from thy Self.

That at least they may build a little
Chappel in their Hearts, and consecrate
themselves entirely unto Thee.

Grant that the more they want of other
Helps, they may find the greater Assistances
from Thee:

Make them sensible of the blessed Oppor-
tunities they have had, and now want to
wait upon Thee.

Forgive them the Neglect, and ill Im-
provement they have made of them, and
where-ever they meet in thy Name, be
thou in the midst of them.

Bring to their Remembrance those saving
Truths they have learned, and fill their
Souls with thy chaste Love.

No farther Motives shall they need to
draw them, nor other Temple to address
their Prayers.

Since every Place, where thou art not
graciously present, is miserable; but where
thou art, is Joy and Peace.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Anti-



Sunday Mattins.

Antiphon.

Thou hast created all Things, O Lord;
for the Use of Man, and Man for the En-
joyment of thy Self.

Ant. Has the Almighty Goodness made
all Things for us, and shall we do nothing
for Him, nothing for our selves?

PSALM IV.

Come let us lay aside the Cares of this
World, and take into our Minds the
Joys of Heaven.

Let us empty our Heads of all other
Thoughts, and prepare that upper Room
to entertain our God.

Retiring from the many Distractions of
this Life, and closely recollecting all the
Forces of our Souls.

So to pursue in earnest that one neces-
sary Work, the securing to our selves the
Kingdom of Heaven.

Why should we thus neglect that Sacred
Science, and be busie in every thing but
our own Salvation?

Why should we forsake the real Sub-
stance, to embrace an empty Fancy?

Miserable are they, O Lord, who study
all Things else, and never seek to taste thy
Sweetness.

Miserable, tho' their Skill can number the
Stars, and trace out the Ways of the Pla-
nets.

To

To know Thee, O Lord, is to be truly Wise, and to contemplate Thee, the highest Learning.

But, O thou glorious God of Truth, in whom the Treasures of Knowledge are all laid up!

Unless thou draw the Curtain from before our Eyes, and drive away the Clouds that intercept our Sight,

Never shall we see those Heavenly Mysteries, nor ever discern the Beauty of thy Providence.

Send forth thy Light, O thou Morning-Star! and lead us to thy holy Hill.

Send forth thy Truth, O Increated Wisdom, and bring us to thy blessed Tabernacle.

Shew us thy Self, O glorious Jesus! and in Thee we shall behold all that we can wish.

Only so much we beg to conceive of thy Majesty, as may move our Hearts to seek Thee.

Only so much of thy unapproachable Deity, as may guide our Souls to find Thee.

If we may not know Thee clearly, let us know so far, that we may long to know farther.

If we cannot love Thee perfectly in this Life, let us love Thee so much, as to desire to love Thee more.

So let us know and love Thee here, O thou Sovereign Bliss of our Souls!

That

That hereafter we may know Thee better, and love and enjoy Thee for ever.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Ant. Has the Almighty Goodness made all Things for us; and shall we do nothing for Him? Nothing for our selves?

Our Father, &c.

First Lesson, 1 Cor. 14. 20. and Col. 3.

BUT now Christ is risen from the Dead, and become the First-Fruits of them that slept.

For since by Man came Death, by Man came also the Resurrection from the Dead.

For as in *Adam* all died, even so in Christ shall all be made alive.

If ye then be risen with Christ, seek those Things that are above, where Christ sitteth on the Right-Hand of God.

Set your Affections on Things above, not on Things on the Earth.

For you are dead, and your Life is hid with Christ in God.

When Christ, who is your Life, shall appear, then shall ye also appear with him in Glory.

Mortifie therefore your Members that are upon the Earth; Fornication, Unclean-ness, inordinate Affection, evil Concupiscence and Covetousness, which is Idolatry:

For

For which Things sake the Wrath of God cometh on the Children of Disobedience.

In the which you also walked when you lived in them.

But now you also put off all these; Anger, Wrath, Malice, Blasphemy, filthy Communication out of your Mouth.

Lye not one to another, seeing that you have put off the Old Man with his Deeds;

And have put on the New Man, which is renewed in Knowledge, after the Image of Him that created him.

Where there is neither Greek nor Jew, Circumcision nor Uncircumcision, Barbarian, Scythian, Bond or Free, but Christ is all in all.

Responsory. O glorious Jesus! in whom we live, and without whom we die, mortifie in us all Sensual Desires, and quicken our Hearts with thy holy Love; that we may no longer esteem the Vanities of the World, but place our Affections intirely on Thee; * *Who didst die for our Sins, and rise again for our Justification.* O thou, our only Hope and Portion in the Land of the Living, may our Thoughts and Discourses still be of Thee, our Works and Sufferings all for Thee; * *Who didst die for our Sins, and rise again for our Justification.*

Second

Second Lesson, Col. 3. 12.

PUT on therefore (as the Elect of God, holy, and beloved) Bowels of Mercy, Kindness, Humbleness of Mind, Meekness, Long-suffering;

Forbearing one another, and forgiving one another, if any Man have a Quarrel against any; even as Christ forgave you, so also do ye.

And, above all things, put on Charity, which is the Bond of Perfectness.

And let the Peace of God rule in your Hearts, to the which also ye are called in one Body; and be ye thankful.

Let the Word of God dwell in you richly in all Wisdom; teaching and admonishing one another in Psalms and Hymns, and Spiritual Songs, singing with Grace in your Hearts unto the Lord.

And whatsoever ye do in Word and Deed, do all in the Name of the Lord Jesus, giving Thanks to God and the Father by Him.

Wives be subject unto your own Husbands, as it is fit in the Lord.

Husbands love your Wives, and be not bitter against them.

Children obey your Parents in all Things, for this is well-pleasing unto the Lord.

Fathers provoke not your Children to Anger, lest they be discouraged.

Sunday Mattins.

15

Servants obey in all Things your Masters, according to the Flesh ; not with Eye-Ser-vice, as Men-pleasers, but in Singleness of Heart, fearing God.

And whatsoever you do, do it heartily as to the Lord, and not as unto Men.

Knowing that you shall receive of the Lord the Reward of the Inheritance: For ye serve the Lord Christ.

But he that doth Wrong, shall receive for the Wrong which he hath done; and there is no Respect of Persons.

Respons.] Open thou our Eyes, O Lord, that we may see the Beauty of thy Com-mands ; how wise and sweet they are in themselves, how necessary and beneficial unto us : * *While they improve our Felicity here, and entitle us to that of hereafter.* Guide thou our Lives, O Lord, in the Ways of thy Precepts, that by observing faithfully these excellent Rules, we may be all every-where happy. * *While, &c.*

*Third Lesson, Part of the 12th and 13th
of the Hebrews*

LET us lay aside every Weight, and the Sin that doth so easily beset us, and let us run with Patience the Race that is set before us.

Looking unto Jesus, the Author and Fi-nisher of our Faith; who for the Joy that
was

was set before him, endured the Cross, despising the Shame, and is set down at the Right-Hand of the Throne of God.

For, consider him that endured such Contradiction of Sinners against himself, lest ye be wearied and faint in your Minds.

Ye have not yet resisted unto Blood, striving against Sin.

And you have forgot the Exhortation, which speaketh unto you, as unto Children, My Son, despise not thou the Chastening of the Lord, nor faint when thou art rebuked of him.

For whom the Lord loveth, he chasteneth, and scourgeth every Son whom he receiveth.

Now no chastning for the Time seemeth to be joyous, but grievous ; nevertheless, afterward it yieldeth the peaceable Fruit of Righteousness unto them who are exercised thereby.

Follow Peace with all Men, and Holiness, without which no Man shall see the Lord :

Looking diligently, lest any Man fail of the Grace of God ; lest any Root of Bitterness springing up, trouble you, and thereby many be defiled.

Be not forgetful to entertain Strangers, for thereby some have entertained Angels unawares.

Remember them that are in Bonds, as bound with them ; and them which suffer Adversity, as being your selves also in the Body.

Let

Let your Conversation be without Covetousness, and be contented with such Things as you have; for he hath said, I will never leave thee, nor forsake thee.

So that we may boldly say, The Lord is my Helper, and I will not fear what Man can do unto me.

Now the God of Peace, who brought again from the Dead our Lord Jesus Christ, the great Shepherd of the Sheep, through the Blood of the everlasting Covenant,

Make you perfect in every good Work, to do his Will, working in you that which is well-pleasing in his Sight, through Jesus Christ; to whom be Glory for ever and ever. *Amen.*

Respons.] Thither, O my Soul, let us still be going, where once to arrive, is always to be happy: * *Since whate're we desire we are sure to have, and whate're we have can never be taken from us.* Let us believe, and obey, and suffer; let us read, meditate and pray: Heaven is a Reward worth all our Pains: * *Since whate're we desire—*

Glory be to the Father, &c.

As it was in the Beginning, &c.

C

To

Te Deum Laudamus.

VVE praise Thee, O God, we acknowledge Thee to be the Lord.

All the Earth doth worship Thee, the Father everlasting.

To Thee all Angels cry aloud, the Heavens, and all the Powers therein.

To Thee Cherubin, and Seraphin continually do cry,

Holy, holy, holy, Lord God of Sabaoth.

Heaven and Earth are full of the Majesty of thy Glory.

The glorious Company of the Apostles praise Thee.

The goodly Fellowship of the Prophets praise Thee.

The noble Army of Martyrs praise thee.

The holy Church throughout all the World doth acknowledge Thee ;

The Father of an infinite Majesty ;

Thine honourable, true, and only Son ;

Also the Holy Ghost, the Comforter.

Thou art the King of Glory, O Christ.

Thou art the everlasting Son of the Father.

When thou tookest upon Thee to deliver Man, thou didst not abhor the Virgin's Womb.

When thou hadst overcome the Sharpness of Death, thou didst open the Kingdom of Heaven to all Believers.

Thou

Sunday Mattins.

19

Thou sittest at the Right-Hand of God,
in the Glory of the Father.

We believe that thou shalt come to be
our Judge.

We therefore pry Thee help thy Ser-
vants, whom thou hast redeemed with thy
precious Blood.

Make them to be numbred with thy
Saints in Glory Everlasting.

O Lord, save thy People, and blest thine
Heritage.

Govern them, and lift them up for ever.

Day by Day we magnifie Thee ;

And we worship thy Name ever World
without End.

Vouchsafe, O Lord, to keep us this Day
without Sin.

O Lord, have mercy upon us, have mer-
cy upon us.

O Lord, let thy Mercy lighten upon us,
as our Trust is in Thee.

O Lord, in Thee have I trusted, let me
never be confounded.

*Pause a while ; to reflect on what you have
said, and to renew your Attention : Then be-
gin Lauds.*

Sunday LAUDS.

V. O Lord, make speed to save us.

R. O Lord, make haste to help us.

V. *Glory be to the Father, &c.*

R. *As it was, &c.*

Alleluja.

C 2

Ant.

Ant. O how adorable are thy Councils,
O Lord! How strangely endearing the
Ways of thy Love!

PSALM V.

Sing unto our Lord a Psalm of Joy; sing
Praises to the God of our Salvation.

Sing with a loud and chearful Voice;
sing with a glad and thankful Heart.

Say to the Weak of Spirit, be strong; and
unto the Sorrowful, be of good Comfort.

Tell all the World this Soul-reviving
Truth; and may their Hearts within them
leap to hear it.

Tell them, the Lord of Life is risen a-
gain, and has cloathed Himself with im-
mortal Glory.

He made the Angels Messengers of his
Victory; and vouchsafed even Himself to
bring us the joyful News.

How many Ways did thy Mercy invent;
O thou wise Contriver of all our Happiness!

To convince thy Followers into this blest
Belief; and settle in their Hearts a firm
Ground of Hope.

Thou appeared'st to the holy Women in
their Return from the Sepulchre; and open-
edst their Eyes to know and adore Thee.

Thou overtookst in the Way the Two
that discoursed of Thee, and made their
Hearts burn within them to hear Thee.

Thou shewedst thy Self on the steadfast
Shore

Shore to thy weary Disciples labouring at Sea.

Labouring all Night, alas, in vain; without the Blessing of their beloved Jesus:

Thou shew'd'st thy self, and told'st them who thou wert, in the kind known Token of a beneficial Miracle.

Through the Doors, though shut, thou swiftly pass'd'st, to carry Peace to thy comfortless Friends;

To encourage their Fears with thy powerful Presence, and secure their Faith by thy charitable Arguments.

How didst thou condescend to eat before them, and invite them to touch thy impassible Body!

How didst thou sweetly provoke that incredulous Servant to thrust his Hand into thy wounded Side!

Actions, we know, unfit for thy glorified State; but absolutely necessary for our slow Belief.

How often, O my gracious Lord, in those blessed Forty Days, did thy Charity cast to meet with thy Disciples!

That thou might'st teach them still some excellent Truth; and imprint still deeper thy Love in their Hearts.

Discouraging perpetually of the Kingdom of Heaven, and establishing Means to bring us thither.

At last, when all thy glorious Task was done, and thy parting Hour from this Earth approached.

Thou tenderly gatheredst thy Children about Thee, and in their full Sight went'st up to Heaven;

Leaving thy dearest Blessing on their Heads, and promising them a Comforter to supply thine Absence.

O how adorable are thy Counsels, O Lord! how strangely endearing are the Ways of thy Love!

Say now, my Soul, is not this Evidence clear enough to answer all our darkest Doubts?

Is not this Hope abundantly sufficient to sweeten all our bitterest Sorrows?

What, though we mourn and be afflicted here; and sigh under the Miseries of this World for a time?

We're sure our Tears shall one Day be turn'd into Joy; and that Joy none shall take from us.

Yet we undoubtedly know our Redeemer lives, and shall appear in Brightness at the last great Day.

He shall appear in the midst of innumerable Angels, and with these very Eyes we shall see Him:

We shall see Him in whom we have so long believed; we shall find Him whom we have so often sought:

We shall possess Him whom our Souls have lov'd; and be united to Him for ever, who is the only End of our Being.

Glory be to the Father, &c. As it was, &c.

PSALM

PSALM VI.

RAise thy Head, O my Soul, and look
up and behold the Glory of thy Cru-
cified Saviour.

He that was dead and laid in the Grave,
low enough to prove himself Man,

Is risen again and ascended into Heaven,
high enough to prove himself God.

He is risen, and made the Light his Gar-
ment, and commanded the Clouds to be the
Chariot of his Triumph.

The Gates of Heaven obeyed their Lord;
and the Everlasting Doors opened to the
King of Glory.

Enter, bright King, attended with thy
beauteous Angels; and the glad Train of
Saints, who arose, and came out of their
Graves after the Resurrection.

Enter and re-possess thy ancient Throne;
and reign Eternally at the Right-Hand of
the Father.

May every Knee bow low at thy exalted
Name; and every Tongue confests thy Glory.

May all created Nature adore thy Power,
and the Church of thy Redeemed exult in
thy Goodness.

Whom have we in Heaven, O Lord, but
Thee, who expressly wentest thither to
make way for thy Followers?

What have we on Earth but our Hope,
by following Thee, to arrive at last where
thou art gone before us?

O glorious Jesus, our Strength, our Joy,
and the immortal Life of our Souls ;

Be thou the principal Subject of all our
Studies ; and daily Entertainment of our
most serious Thoughts.

Draw us, O dear Lord, from the World
and our selves ; that we be not entangled
with any Earthly Desires.

Draw us after Thee, and the Odours of thy
Sweetness ; that we may run with Delight
the Ways of thy Commands.

Draw us up to Thee on thy Throne of
Bliss ; that we may see thy Face, and re-
joyce with Thee for ever in thy Kingdom.

Glory be to the Father, &c.

As it was in the Beginning, &c.

PSALM VII.

VHY should our Hearts still dwell
upon Earth, since the Treasure
of our Hearts is return'd to Heaven?

Since our Glorified Jesus is ascended a-
bove ; to prepare us a Place in his own
Kingdom?

A Place of Rest and secure Peace, where
we shall see, and praise, and adore him for
ever :

A Place of Joy and everlasting Fruition ;
where we shall love, and possess, and delight
in Him for ever.

O happy we and our poor Souls, if once
admitted to that blissful Vision !

If once those Heavenly Portals unfold
their

their Gates ; and let us in to the Joys of the Lord.

How will our Spirits be ravish'd within themselves ; to reflect on the Fulness of their own Beatitude !

How shall we all rejoyce in one another's Felicity ; but infinitely more in the infinitely greater Felicity of our God !

O Heaven ! towards thee we lift up our languishing Heads, and with longing Hearts and stretched out Hands, reach at thy Glories.

When, O thou Finisher of all our Hopes ; when shall we once behold that incomparable Light ?

That Light, which illuminates the Eyes of Angels, and renews the Youth of Saints.

That Light, which is thy very self, O Lord our God ! whom we shall there see Face to Face.

Whom we shall there know as we are known : We shall know Thee in thine own clear Light.

Till we be called from this Veil of Darkness, into the glorious Presence of the Living God.

To see him that made the Heavens and the Earth ; and disposes all Creatures into such beauteous Order ;

To see him who first gave us our Being, then govern'd us in our Way, and brought us at length to so blest an End.

Mean

Mean while, O gracious Lord, the Crown of all thy Saints, and only Expectation of thy faithful Servants !

Make us entertain our Life with the Comfort of this Hope, and our Hope with the Assurance of thy Promises.

Make us still every Day more perfectly understand our own great Duty, and thy infinite Love.

Make us continually meditate the Advancement of thy Glory, and invite all the World to sing thy Praises.

Praise our Lord, O ye holy Angels ! praise him, O ye happy Saints !

Praise him, O ye Faithful, departed in his Grace ! Praise him, O ye Living, who subsist by his Mercy !

Praise him in the vast Immensity of his Power ; praise him in the admirable Wisdom of his Providence.

Praise him in the blest Effects of his Goodness ; praise him in the Infiniteness of all his Attributes.

Be thou for ever thine own first Praise, O glorious God ! and to all the Felicities thou essentially possessest, may every Creature say, *Amen.*

Glory be to the Father, &c.

As it was, &c.

Antiphon.

O how adorable are thy Counsels, O Lord, how strangely endearing are the Ways of thy Love ?

i Peter,

1 Peter, 1. 3.

Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant Mercy, hath begotten us again unto a lively Hope, by the Resurrection of Jesus Christ from the Dead: To an Inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you.

HYMN II.

VAke, my Soul, rise from this Bed
Of dull and sluggish Earth,
Quickly rise, lift up thy Head,
And see thy Lord's new Birth.

Once he came, O blessed He!
Born of a Virgin's Womb;
Now he comes (both Times for thee)
Sprung from a Virgin Tomb,

Lo, he rises fresh and bright,
Incircled round with Stars;
Which from him take all their Light,
And from his glorious Scars.

Still as he his Progress makes,
Up to his Heaven again;
Each blest Saint his Musick takes,
And follows in his Train.

Thus

Thus together they ascend,
Till at Heaven's Gate they come,
Where the Angels all attend,
To bid them welcome Home.

Soon they know again their King,
Soon they his Call obey;
All the Choirs come forth to sing,
And crown with Mirth the Day.

Come, my Soul, let us rejoyce,
Let us our Consort bring,
Up to Heaven let's lift our Voice,
And with the Angels sing;

Glory, Honour, Power, and Praise
To the mysterious Three;
As at the first Beginning was,
May now and ever be. *Amen.*

'Ant. Why seek ye the Living among
the Dead? He is risen; He is not here:
He is gloriously ascended, and the Heavens
have receiv'd him. *Alleluja, Alleluja.*

Benedictus.

Bless'd be the Lord God of Israel; for
he hath visited and redeemed his Peo-
ple.

And hath raised up a mighty Salvation
for us in the House of his Servant Da-
vid;

As

As he spake by the Mouth of his holy Prophets, which have been since the World began ;

That we should be saved from our Enemies, and from the Hands of all that hate us ;

To perform the Mercy promised to our Forefathers, and to remember his holy Covenant ;

To perform the Oath which he sware to our Forefather *Abraham*, that he would give us ;

That we being delivered out of the Hand of our Enemies, might serve him without Fear ;

In Holiness and Righteousness before him, all the Days of our Life.

And thou, Child, shalt be called the Prophet of the Highest ; for thou shalt go before the Face of the Lord to prepare his Ways ;

To give Knowledge of Salvation to his People : for the Remission of their Sins,

Through the tender Mercy of our God : whereby the Day-spring from on high hath visited us ;

To give Light to them that sit in Darkness, and in the Shadow of Death ! and to guide our Feet into the Way of Peace.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Ant. Why seek ye the Living among the Dead ? He is risen ; he is not here ;
He

He is gloriously ascended, and the Heavens have received him. *Alleluja, Alleluja.*

V. Our Lord is risen, and ascended indeed :

R. The First-Fruits of those that die in his Love.

Let us Pray.

O God, who hast glorified our victorious Saviour with a visible triumphant Resurrection from the Dead, and Ascension into Heaven, where he sits at thy Right-Hand, the World's Supreme Governour and final Judge; grant, we beseech Thee, that his Triumphs and Glories may ever shine in our Eyes, to make us more clearly see through his Sufferings, and more courageously wade through our own; being assur'd by his Example, that if we endeavour to live and die like him, for the Advancement of thy Love in our selves and others, thou wilt raise again our dead Bodies too, and conforming them to his glorious Body, call us up above the Clouds, and give us Possession of thy Everlasting Kingdom; through the same Lord Jesus Christ thy Son, who, with Thee and the Holy Ghost, liveth and reigneth one God, World without End. *Amen.*

Sunday

Sunday Vespers.

*In the Name of the Father, and of the Son,
and of the Holy Ghost. Amen.*

*Blessed be the Holy, and Undivided Trinity,
now and for evermore. Amen.*

Our Father, &c.

V. O God, make speed to save us.

R. O Lord, make haste to help us.

*Ant. Glorious Things are said of thee,
thou City of the King of Heaven. Alleluja.*

PSALM VIII.

LET them, O Lord, seek other Delights,
who expect no Felicity from Thee.

Let them fill up their Time with other
Employments, who think thy Rewards not
worth their Labour.

As for thy Servants, our chief Content
shall be to meditate the Glories prepared
for us above.

All the few Years we live, shall spend
themselves to purchase that One Eternal
Day.

That Day, whose Brightness knows no
Night; nor ever fears the least Eclipse.

Whose chearful Brow no Cloud o're-
casts; nor Storm molests the Passage of its
Rays.

But still shines on serene and clear; and
fills with Splendor that spacious Place.

It needs not the fading Lustre of our Sun;
nor the borrow'd Silver of the Moon.

The

The Sun that rises there, is the Lamb ; and the Light that shines, is the Glory of God.

O how beauteous Truths are sung of thee, thou City of the King of Heaven !

Thy Walls are rais'd with precious Stones ; and every Gate is of one rich Pearl.

Thy Mansions are built with choicest Jewels ; and the Pavement of thy Streets is transparent Gold.

Down in the midst runs a Chrystal River, perpetually flowing from the Throne of God.

There all along those pleasant Banks, deliciously grows the Tree of Life ;

Healing all Wounds with its balmy Leaves ; and making immortal all that but taste its Fruit.

Thus is the holy City built ; thus is the New *Jerusalem* adorn'd.

O fortunate and glorious City ! How free and happy are thy glad Inhabitants !

Every Head wears a Royal Crown ; and every Hand a Palm of Victory.

Every Eye o'flows with Joy ; and every Tongue with Psalms of Praise.

Behold, O my Soul, the Inheritance we seek ; and where can we find more Riches to invite us ?

Behold the Felicities to which we are call'd ; and where can we meet such Pleasures to entertain us ?

Away then, all vain and worldly Desires ; be banish'd for ever from molesting my Peace.

De-

Descend thou blessed Heaven into my Heart ; or rather take up my Heart unto Thee.

Thy Joys are too great to enter into me ;
O make me fit to enter into them.

Make me still think on my Country above ; and there establish my eternal Home.

Where I shall dwell perpetually in the View of my God ; and be filled for ever with the Sweetness of his Presence.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Ant. Glorious Things are said of Thee,
thou City of the King of Heaven!

Alleluja.

Ant. If these imperfect Shadows so sweetly please, how will the real Substance transport our Hearts! *Alleluja.*

H Y M N IX.

BLeft be thy gracious Wisdom, O Lord,
that so mercifully stoops to our low Conceits.

Under these Veils thou hidest those glorious Mysteries ; too high and spiritual for our Flesh and Blood,

Thou hidest, or rather, so revealest thy sublime Rewards ; to take us with Things we most admire.

Septers and Crowns thou knowest are apt to win the Hearts of us thy Children:

D

Chil.

Children, alas, too truly in useful Knowledge; O that we were so in Love and Duty!

What is a Drop of Water to the boundless Ocean; or a Grain of Dust to this vast Globe?

Such, O my God, and infinitely less, are the richest Kingdoms here below;

Should we compare their most pompous State, to the meanest Degree in the Court of Heaven.

When thou hast fed us a while with Milk; thou invitest our Appetite to stronger Meat.

Thou tellest us of a sweet delicious Life; in the blest Society of Saints and Angels.

With whom we shall dwell in perpetual Friendship; and beloved and esteemed of them all for ever.

Thou tellest us of a pure Soul-ravishing Joy, to behold the amiable Face of Jesus;

Whose gracious Smiles shine round about; and fill the Heavens with holy Gladness.

Thou tellest us still of incomparably higher Delights; hearken, O my Soul, and humbly adore thy God;

Whose Bounty has provided thee large Rewards; since they are no less than his very self.

Himself he will clearly unvail before us; and openly shew us that great Secret.

O happy Secret, if once at last attained;
if once we but see the Face of our God!

What is it, Lord, to see thy glorious
Face; but to know Thee as thou art in
thine own Being?

To know the Immensity of thy Self-sub-
sisting Essence; and the infinite Excellence
of all thy Attributes.

To know the Power of the eternal Fa-
ther; and the Wisdom of the increated
Son.

To know the Goodness of the Holy
Ghost; and the incomprehensible Glories
of the undivided Trinity.

This, O my Soul, is the Top of Happi-
ness; this is the supreme Perfection of our
Nature.

This, is alone the Aim of our Being;
the Hope and End of all our Labours.

When we are come to this, we shall pre-
sently rest; and our satisfy'd Desires reach
no farther.

We shall be filled with overflowing Bliss;
and our utmost Capacities hold no more.

But in one Act of Joy will be eternally
fix'd; and that one Act spring fresh for ever.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

If these imperfect Shadows so sweetly
please, how will the real Substance tran-
sport our Hearts! *Alleluja.*

Ant. Never can we say too much of this glorious Subject; never can we think enough of the Felicities of Heaven. *Alleluja.*

PSALM X.

A Rise, my Soul, to Thee these Joys belong; arise, and advance thy self on high.

Leave here below all earthly Thoughts; and fly away with the Wings of thy Spirit.

Fly to that glorious Land of Promise; and gladly salute those Heavenly Regions.

Hail happy Paradise of pure Delights; thou beauteous Garden of never-fading Flowers!

Hail blest Society of beautify'd Spirits, who perpetually contemplate the eternal Deity!

Hail, and for ever may your Glories grow; till they rise so high, they can grow no more.

Hail you, who in your chearful Hymns; remember us who dwell below in this Vale of Tears.

We hope one Day to come up to you; and be placed, to sing in your holy Choirs.

We hope to know all things produc'd; we hope to know that all-producing Cause.

O what a Fire of Love will it kindle in our Hearts; when we shall see those shining Mysteries!

When our Great God, like a burning Mirror, shall strike his Brightness on the Eyes of our Souls.

O what excessive Joy will that Love produce ; a Love so violently desiring, and so fully satisfy'd?

When our Capacities shall be stretch'd to the utmost ; and the rich abounding Objects fill and o'reflow them.

O what profound Repose will that Joy beget ; a Joy so infinitely high, and so eternally secure!

When in an amorous Languishment we shall sweetly dissolve into the blissful Union with our first Beginning,

When, without losing what we are, we shall become in a great measure even what he is.

We shall take part in all his Joys; and share in the Glories of all his Heaven.

O what divine and ravishing Words are these ! how gently they enter and delight my Ear !

How they diffuse themselves over all my Brain ; and strongly penetrate to my very Soul !

Methinks they turn to Substance as they go ; and I feel them work and stir thro' all my Powers.

Methinks they lie as a Cordial at my Heart ; and send forth Spirits to quicken and refresh me.

There, O my Soul, we shall rest from all our Labours ; which are but the Way to all that Happiness.

There we shall rest from Sin and Sorrow ;

and no longer be troubled with our selves, or others.

There we shall rest for ever in the Protection of our God ; in the Arms and Bosom of our dearest Lord.

O Heaven, the eternal Source of all these Joys ; and infinitely more, and infinitely greater.

As the Hart pants after the Water-Brooks ; so let my Soul thirst after Thee.

After Thee let me daily sigh and mourn ; and with a fix'd and longing Eye look up, and say,

When, O my God, shall I sit at that Fountain-Head ; and drink my fill of those living Streams ?

When shall I be inebriated with that Torrent of Pleasures ; which springs for ever from thy glorious Throne ?

O that the Days of my Banishment were fully finish'd ! how is the Time of my Pilgrimage prolong'd !

Why am I still detain'd in this Valley of Tears ? still wandring up and down in this Wilderness of Dangers ?

Come thou, sweet Jesus, my only Hope ; and sure Deliverer out of all my Sorrows.

Come thou, and here begin to dwell in my Heart ; and fit me for the Life I shall lead hereafter.

Come, O my dearest Lord, and prepare my Soul for Thee ; and then, when thou pleasest, take it to thy Self.

Glory

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

Never can we say too much of this glorious Subject; never can we think enough of the Felicities of Heaven. *Alléluia.*

Romans 12. Ver. 9.

LET Love be without Dissimulation; hate that which is evil, cleave to that which is good.

Be kindly affectionated one towards another, with Brotherly Love, in Honour preferring one another :

Not slothful in Business; fervent in Spirit, serving the Lord.

Rejoycing in Hope; patient in Tribulation, continuing instant in Prayer.

Distributing to the Necessity of Saints; given to Hospitality.

Bless them who persecute you; bless, and curse not.

Rejoyce with them that do rejoyce, and weep with them that weep.

Be of the same Mind one towards another.

Mind not high Things, but condescend to Men of low Estate.

Be not wise in your own Conceits.

Recompence to no Man Evil for Evil; provide Things honest in the Sight of all Men.

If it be possible, as much as in you lieth,
live peaceably with all Men.

Dearly beloved, avenge not your selves,
but rather give place unto Wrath; for it is
written, Vengeance is mine, and I will re-
pay it.

Therefore if thine Enemy hunger, feed
him; if he thirst, give him Drink; for
in so doing thou shalt heap Coals of Fire
upon his Head.

Be not overcome of Evil, but overcome
Evil with Good.

PSALM III.

WHY do we seek Felicity,
Where it is not to be found;
And not, dear Lord, look up to Thee,
Where all Delights abound?

Why do we seek for Treasure here,

On this false barren Sand:

Where nought but empty Shells appear,

And Marks of Shipwrack stand.

O World, how little do thy Joys

Concern a Soul that knows

It self not made for such low Toys,

As thy poor Hand bestows?

How cross art thou to that Design

For which we had our Birth!

Us, who are made in Heaven to shine,

Thou bow'st down to the Earth.

Nay,

Nay, to thy Hell; for thither sink
All that to thee submit :
Thou strew'st some Flowers on the Brink,
To drown us in the Pit.

World, take away thy Tinsel Wares,
That dazzle here our Eyes;
Let us go up above the Stars,
Where all our Treasure lies.

The Way we know; our dearest Lord
Himself is gone before;
And has engag'd his faithful Word,
To open us the Door.

But, O my God, reach down thine Hand,
And take us up to Thee :
That we about thy Throne may stand,
And all thy Glories see.

All Glory to the Sacred Three,
One Ever-living Lord :
As at the first, still may he be
Belov'd, Obey'd, Ador'd. *Amen.*

Ant. O glorious God ! thy infinite Per-
fections cause us to admire thee ; and thy
bounteous Promises engage us to hope in
thee : Thy incomparable Beauty ravishes
our Hearts ; and the Joys thou hast pre-
par'd for us transcend all our Wishes. *Al-*
leluja.

Mag-

Magnificat.

MY Soul doth magnifie the Lord, and
my Spirit hath rejoyced in God my
Saviour.

For he hath regarded the Lowliness of
his Handmaiden.

For behold, from henceforth all Gene-
rations shall call me blessed.

For he that is mighty hath magnified me,
and holy is his Name.

And his Mercy is on them that fear him,
throughout all Generations.

He hath shewed Strength with his Arm,
he hath scattered the Proud in the Imagi-
nations of their Hearts.

He hath put down the Mighty from their
Seat, and hath exalted the Humble and
Meek.

He hath filled the Hungry with good
Things, and the Rich he hath sent empty
away.

He remembering his Mercy, hath holpen
his Servant *Israel*, as he promised to our
Forefathers, *Abraham* and his Seed for ever.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

O glorious God! thy infinite Perfections
cause us to admire Thee; and thy bounteous
Promises engage us to hope in Thee. Thy
incomparable Beauty ravishes our Hearts;
and

and the Joy thou hast prepared for us,
transcends all our Wishes. *Alleluja.*

V. Eye hath not seen, nor Ear heard, nei-
ther can the Heart of Man conceive the
Things,

R. Which God hath prepared for them
that love him.

Let us Pray.

O God, who graciously willest us to
our eternal Inheritance, by descri-
bing its inexpressible Glories all manner
of ways which are apt to work upon our
low Conceits, that they may fitly insinuate
themselves, and become by Degrees abso-
lute Master of our Hearts: Bring them,
we beseech Thee, still seasonably into our
Memories; and so strongly settle them in
our Affections, that our Souls being wholly
ravish'd with those great Hopes, all the
Temptations, and Vanities of this World
may fly unconcernedly by us, and never be
able to distract our intire, and steddy, and
daily strengthening Desires of entering once
for ever into Possession of thy Kingdom,
through our Lord Jesus Christ; who with
Thee and the Holy Ghost, liveth and reign-
eth one God, World without End. *Amen.*

V. O Lord, hear, &c.

A. And let our, &c.

V. Bless we our Lord.

A. Thanks be to our God.

V. May

V. May the Divine Assistance remain with us for ever. *R. Amen.*

V. The Blessing of God Almighty, Father, Son and Holy Ghost, descend upon us, and dwell in our Hearts for ever.

R. Amen.

Sunday Compline.

V. Our Help is in the Name of the Lord,

R. Who made Heaven and Earth :

V. Convert us, O God, our Saviour :

R. and turn away thy Anger from us.

V. O God, make speed to save us.

R. O Lord, make haste to help us.

V. Glory be to the Father, &c.

R. As it was, &c. *Alleluja.*

Antiphon.

All is unquiet here till we come to Thee
and repose at last in the Kingdom of Peace;

PSALM XI.

WHo will give me the Wings of a Dove ; that I may fly away, and be at Rest ?

That I may fly away from the Troubles of this Life ; and be at rest, dear Lord, with Thee :

Here, alas ! we are forc'd to sigh, and bear with Grief the Burthen of our Miseries.

Often we encounter Chances that endanger

danger us; and divert our Progress in the way to Bliss.

Often we are assaulted with Temptations that overcome us; and set us back in the Accounts of Eternity.

How many times, O my Soul, have we plainly concluded, that this Earth affords no real Joy!

How many times have we fully agreed, that Heaven alone is the Place of Happiness!

Yet do these false Allurements again deceive us; and steal away our Hearts to dote on Folly:

Yet do unconstant we forget our Resolves; and wretchedly neglect our true Felicity.

O thou Victorious Conqueror of Sin and Death! do thou assist us in this dangerous Warfare.

O thou benign Refresher of distressed Spirits! do thou relieve us in this tedious Pilgrimage.

Make us still thirst and sigh after Thee; the living Fountain of Life-giving Streams.

Make us despise all other Delights; and set our Affections entirely on thy Joys.

Since nothing, Lord, can satisfy our Souls but Thee, O let our Souls seek nothing but Thee.

Glory be to the Father, &c.

As it was in the Beginning, &c.

PSALM XII.

Give me, O Lord, the Innocency of Doves; and fill my Soul with thy mild Spirit:

Then I shall need none of their Wings; since Heaven it self will dwell in my Heart.

'Tis on the Proud thou lookest afar off; but inclinest thine Ear to the Humble and Meek:

Who delight in the Peace of a contented Mind; and limit their Thoughts to their own little Sphere:

Never intermedling with the Actions of others; unless where Charity and Reason engage them:

But their beloved Employment is to sit in Silence; and think on the Happiness they expect hereafter.

To meditate the Joys of Saints and Angels; and the blissful Vision of the Face of Jesus.

O how secure and sweetly do they sleep; who go to Bed with a quiet Conscience!

Who after a Day of faithful Industry, in a Course of just and pious Living,

Lay down their wearied Heads in Peace; and safely rest in the Bosom of Providence:

If they awake, their Conscience comforts them in the Dark; and bids them not fear the Shadow of Death:

No, nor even Death it self; but confidently look up, and long for the Dawn of that Eternal Day. This

This too, my Soul, shou'd be our Care;
to note, and censure, and correct our
selves:

To strive for Mastery over the Passions
that molest us; and dismiss from our
Thoughts what no way concerns us.

Are not our own Occasions Business e-
nough, to fill as much Time as this Life de-
serves?

Does not the other, at least, deserve every
Minute of Leisure we can spare from this?

Let then the Worldly pursue their Liber-
ties; and say and do as they think fit.

What's that to Thee, my Soul! who shalt
not answer for others, unless thou some way
make their Faults thine own.

Thy Pity may grieve, and thy Charity
endeavour; but if they will not hear, fol-
low thou thy God.

Follow the Way that leads to Truth;
follow the Truth that leads to Life.

Follow the Steps of thy belov'd Jesus, who
alone is the Way, the Truth, and the Life.

Follow his Holiness in what he did; fol-
low his Patience in what he suffer'd.

Follow him that calls thee in a Thou-
sand Promises; follow him that crowns
thee with infinite Rewards.

Follow thy faithful Lord, O my Soul, to
the End; and thou art sure in the End to
possess him for ever.

Glory be to the Father, &c.

As it was in the Beginning, &c.

PSALM

PSALM XIX.

MEEKNESS indeed is the Heaven of this Life; but the Heaven of Heavens, O Lord, is above with Thee.

Meekness may qualifie our Miseries here; and make our Time pass gentlier away.

But to be fully happy, we must stay till hereafter; till thy Mercy bring us all to our last great End.

That glorious End for which our Souls were made; and all things else, to serve them in their way.

'Tis not to sport our Time in Pleasures, that thou, O Lord, hast placed us here.

'Tis not to gain a fair Estate; that thy Kindness still prolongs our Days.

But to do good to our selves and others; and glorifie Thee in improving thy Creatures.

To increase every Day our longing Desires, of beholding Thee in thine own bright self.

O glorious Lord, whose infinite Sweetness provokes and satisfies all our Appetites.

May my entire Affections delight in Thee; above all the vain Employments of this World.

Above all Praise and empty Honour; above all Beauty and fading Pleasure.

Above all Health and deceitful Riches; above all Power and subtlest Knowledge.

Above

Above all even thine own Bounty can
give, and whatever is not thy very Self.

O! may my wearied Soul repose in Thee;
the Home and Center of Eternal Rest.

May I forget my self to think of Thee;
and fill my Memory with the Wonders of
thy Love.

That infinite Love, which when my
Thoughts consider; not as they ought,
alas! but as I am able,

The Goods or Ills of this World lose
their Name, and yield not either Relish or
Distaste.

O my ador'd Jesus! let me love Thee
always; because from Eternity thou hast
loved me:

O let me love Thee only, gracious God!
because thou alone deservest all my Heart.

Always, and only let me love Thee, O
Lord! since always my Hope is only in Thee.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Ant. All is unquiet here, till we come to
Thee, and repose at last in the Kingdom of
Peace.

HYMN IV.

Dear Jesu, when, when will it be
That I no more shall break with Thee!
When will this War of Passions cease,
And let my Soul enjoy thy Peace!

E

Here

Here I repent, and sin again ;
 Now I revive, and now am slain :
 Slain with the same unhappy Dart,
 Which, O, too often wounds my Heart.

When, dearest Lord, when shall I be
 A Garden seal'd to all but Thee?
 No more expos'd, no more undone ;
 But live, and grow to Thee alone?

'Tis not, alas, on this low Earth,
 That such pure Flowers can find a Birth :
 Only they spring above the Skies,
 Where none can live, till here he dies.

Then let me die, that I may go,
 And dwell where those bright Lillies
 (grow ;
 Where those blest Plants of Glory rise,
 And make a safer Paradise.

No dangerous Fruit, no tempting Eve,
 No crafty Serpent to deceive ;
 But we like Gods indeed shall be ;
 O let me die that Life to see.

Thus says my Song : But does my Heart
 loyn with the Words, and sing its Part?
 Am I so thorough wise to chuse
 The other World, and this refuse?

Why

Why shou'd I not? What do I find
That fully here contents my Mind?
What is this Meat, and Drink, and Sleep,
That such poor Things from Heaven
shou'd keep?

What is this Honour, or great Place,
Or Bag of Money, or fair Face?
What's all the World, that thus we shou'd
Still long to dwell with Flesh and Blood?

Fear not, my Soul, stand to thy Word,
Which thou hast sung to thy dear Lord;
Let but thy Love be firm, and true,
And with more Heat thy Wish renew:

O may this dying Life make haste,
To die into true Life at last;
No Hope have I to live before,
But then to live, and die no more.

Great Ever-living God, to Thee,
In Essence One, in Persons Three:
May all thy Works their Tribute bring,
And every Age thy Glory sing. *Amen.*

1 John, Chap. 2. Ver. 15.

Love not the World, neither the Things
that are in the World, if any Man love
the World, the Love of the Father is not
in him.

For all that is in the World, the Lust of
E 2 the

the Flesh, the Lust of the Eyes, and the Pride of Life, is not of the Father, but is of the World;

And the World passeth away, and the Lusts thereof; but he that doth the Will of God abideth for ever.

Antiphon.

Learn of me, *says our Lord*, for I am meek and lowly in Heart, and ye shall find Rest for your Souls.

V. Meekness indeed is the Heaven of this Life.

R. But the Heaven of Heavens is above with Thee.

Let us Pray.

O God, whose gracious Providence has particularly ordain'd the Spirit of Meekness to waft us safely through the turbulent Sea of the World, to our Haven of Bliss; vouchsafe, we beseech Thee, that the clear Experience we every Day make of our own Weakness and Vanity, may so dispose us for this precious Vertue, that our Minds may never be discomposed with Passion, nor our Tongues break forth into violent Expressions, but our Temper may be always preserv'd calm, and regular, and, as becomes those, all whose Powers are possess'd of the Joys of Heaven, apt to feel in every thing only the sweet Impulses of Hope and Charity, thro' our Lord Jesus Christ thy Son;

to whom, with Thee and the Holy Ghost,
be all Honour and Glory, World without
End. *Amen.*

V. Vouchsafe us, we beseech Thee, O
Lord, a quiet Night, and a happy End.

R. *Amen.*

V. Lord, have Mercy upon us.

R. Christ, have Mercy upon us.

V. Lord, have Mercy upon us.

Our Father, &c.

V. Into thy Hands, O Lord, we com-
mend our Spirits.

R. Into thy Hands, O Lord, we com-
mend our Spirits.

V. Thou hast redeem'd us, O Lord, thou
God of Truth.

R. Into thy Hands, O Lord, we com-
mend our Spirits.

V. Preserve us, O Lord, as the Apple
of thine Eye:

R. Under the Shadow of thy Wings pro-
tect us.

V. Save us, O Lord, waking; defend
us sleeping:

R. That we may watch with Christ, and
rest in Peace.

V. Vouchsafe, O Lord, to keep us this
Night without Sin.

R. O Lord, have Mercy upon us, have
Mercy upon us.

V. O Lord, let thy Mercy lighten up
on us,

R. As our Trust is in thee.

V. O Lord, hear, &c.

R. And let our, &c.

Let us Pray.

Visit, we beseech thee, O Lord, this Habitation, and drive far away all Snares of the Enemy: Let thy holy Angels dwell therein to preserve us in Peace, and thy Blessing be upon us for ever; through our Lord Jesus Christ thy Son, who, with, &c.

V. O Lord, hear, &c.

R. And let our, &c.

V. Bless we our Lord.

R. Thanks be to God.

V. May the Divine Assistance remain with us for ever.

R. Amen.

V. The Blessing of God Almighty, Father, Son, and Holy Ghost, descend upon us, and dwell in our Hearts for ever.

R. Amen.

Monday

Monday Mattins.

The Introduction to be said as Page 1.

Invitatory.

*Come let us Adore our God that made us.
Come let us Adore our God that made us.*

PSALM XIV.

LET us with Reverence appear before Him, and humble our selves in the Presence of his Glory: Let us all bring forth our Psalms of Praise, and sing with Joy to our Great Creator.

Come let us Adore our God that made us.

He made us, not we our selves, and freely bestow'd on us all the rest of his Creatures, to engage our Hearts to love his Goodness, and to admire the Riches of his infinite Bounty.

Come let us Adore our God that made us.

Our Bodies he fram'd of the Dust of the Earth, and gave us a Soul after his own Likeness; a Soul which all created Nature

cannot fill; nor any thing below his own
Immenfity.

Come let us Adore our God that made us.

For himfelf he made us, and for his glori-
ous Kingdom, that we might dwell with him
in perfect Blifs, and fing his Praifes for ever.

Come let us Adore our God that made us.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Come let's Adore, &c.

Come let's Adore, &c.

HYMN V.

WAke now, my Soul, and humbly hear
What thy mild Lord commands
Each Word of his will charm thine Ear,
Each Word will guide thy Hands.

Hark! how his fweet and tender Care
Complies with our weak Minds;
Whate're our State and Tempers are,
Still fome fit Work he finds.

They that are merry, let them fing,
And let the fad Hearts pray;
Let thofe ftill ply their chearful Wing,
And thefe their fober Day.

So mounts the early chirping Lark
Still upwards to the Skies;
So fits the Turtle in the Dark,
Among her Groans, and Cries.

And

And yet the Lark, and yet the Dove,
Both sing, tho' several Parts ;
And so shou'd we, howe're we move,
With light or heavy Hearts.

Or rather both shou'd both assây,
And their cross Notes unite ,
Both Grief and Joy shou'd sing and pray,
Since both such Hopes invite.

Hopes that all present Sorrow heal,
All present Joy transcend ;
Hopes to possess, and taste, and feel
Delights that never end.

All Glory to the Sacred Three,
All Honour, Power and Praise ;
As at the first, may ever be,
Beyond the End of Days. *Amen.*

Antiphon.

All Things lie open to the Eyes of God.
All Things are naked to him with whom
we speak.

PSALM XV.

HAppy are they, O glorious Lord ! who
every where adore thy Presence.

Happy, who live on Earth, as in the Sight
of the King of Heaven ; and every Moment
say in their Heart, *Our God is here.*

D S

Here

Here is the Center of our Souls, to witness all our Thoughts, and judge exactly our most secret Intents.

Tho' the Throne of State is establish'd above; and the Splendors of his Glory shine only on the Blessed :

Yet his unlimited Eye looks down to this lower World, and beholds all the Ways of the Children of *Adam*.

If we go out, he marks our Steps; and when we retire, our Closet excludes not Him.

While we are alone, he minds our Con-trivings; and the Ends we aim at in all our Studies.

When we converse with others, he observes our Deportment, and the Good or Ill we do them, or our selves.

In our Devotions he notes our Carriage; and regards with what Attention we recite our Prayers.

All the Day long he considers how we spend our Time; and our darkest Night conceals not our Works from Him.

If we deceive our Neighbour, he spies the Fraud; and hears the least Whisper of a flandering Tongue:

If we in secret oppress the Poor; or by private Alms relieve their Wants:

If in our Hearts we murmur at the Rich; or live contented with our little Portion.

Whate're we do, he perfectly sees us; where-e're we are, he is sure to be with us.

Why,

Why, O thou Sovereign Lord of Heaven ! why dost thou stoop thus low thy glorious Eye ?

What canst thou find that here deserves thy Sight, among the Trifles of our empty World ?

What canst thou find, alas ! that shou'd not fear thy Sight, among the Follies of our vicious Lives ?

'Tis not thy self, O Lord, thou seekest to satisfie ; but all thy Design is for our Advantage.

Thou graciously standest by to see us work ; that thine awful Eye may quicken our Diligence.

Thou art still at hand to relieve our Wants ; that so friendly a Nearness may encrease our Confidence.

Thou appearest still ready to punish our Sins ; that the Shake of thy Rod may prevent our Miseries.

Sure, O my God, thy Favours must needs be sweet ; since even thy Threatnings have so much Mercy.

Sure we must needs be worse than blind ; if to the Face of Heaven we dare be wicked.

Henceforth, O gracious Lord ! as Children freely play in the indulgent Presence of their tender Father ;

So make us still, with humble Boldness, rejoyce before thee our merciful Creator.

And

And as new-pardon'd Subjects justly fear
the angry Brow of their offended Prince;

So let our oft-forgiven Souls continually
tremble to provoke the Wrath of thy dread
Majesty.

O temper thus our Love with Reverence;
and thus allay our Fear with Hope.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

All Things lie open to the Eyes of our
God; all Things are naked to him with
whom we speak.

Ant. Happy we, who have our God so
near us; happy, if our pious Lives keep us
near Him.

PSALM XVI.

MY God! since thou art never absent
from us; let us be always present
with thee.

Let us go up to thy Throne above; and
there contemplate, and admire thy Glory.

Let us attend on thy holy Altars; and
there adore, and praise thy Mercy.

Every where let us seek to meet thee;
every where let us delight to find thee.

All our Wants let's spread before thee;
all our Petitions let's offer to thee.

Thou willingly inclinest thy gracious Ear
to the Prayers that come from a fervent
Heart.

Thou

Thou lovest to hear us treat of Heaven ;
as if we made it our Business indeed to go
thither.

All other things we must ask with Sub-
mission to thee ; since we know not absolute-
ly what's good for our selves.

But thy Eternal Joys we may beg without
Restraint ; and urge and press for thy Assi-
stance to gain them.

Heaven we may wish, without the Check
of Resignation ; Heaven we may pray for,
without fear of Importunity.

O wise and gracious Lord ! whate'er thou
doest, thy Love intends it all for the Good
of thy Servants.

If thou deferrest sometimes to grant our
Requests, 'tis only in Charity to make us
repeat them ;

That we may feel more sensibly our own
Poverty ; and be more strongly convinc'd of
our Dependance on thee :

That we may practice our Hope while
we long expect ; and increase our Grati-
tude when we receive at last.

That we may learn this sure, and happy
Skill of working in our Souls the Vertues
we desire ;

By often renewing those very Desires,
till themselves become even the Graces we
seek.

But, O improvident we ! how unwilling
to pray are most of us always, and all of us
sometimes ?

How

How do our little Offices seem long, and tedious; and half an Hour quite tire our Patience?

How are we slow to begin, and swift to make an end?

How heavy while they are saying, and glad when they are said?

Yet, sure, no easier Work than to ask what we want; no cheaper Purchase than to have for asking.

Sure no sweeter Pleasure than to converse with God; nor greater Profit than to gain his Favour.

Still we have new Transgressions to confess; and shall never, alas! want infirmities to lament.

Often, O dreadful Lord, when we speak to thee, we do not so much as hear ourselves:

Often we pursue impertinent Objects; and our careless Thoughts contradict our Words.

But, O thou blessed End of all our Labours, and only Centre of all our Wishes!

Do thou reclaim our wandring Fancies; and guide and fix them to attend thy Service.

Night and Day let us call on thee, and never cease knocking at the Doors of thy Palace.

Let no Delay discourage our Hope; nor even Refusal destroy our Confidence.

But let this firm Foundation still sustain us;

us; and on this let our Peace be establish'd
for ever.

What's truly necessary thy Goodness will
not deny; the rest our Obedience submits
to thy Pleasure.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

Happy we who have our God so near us;
Happy if our pious Lives keep us near him.

Ant. You have not, because you ask not;
you ask and receive not, because you ask
amiss.

PSALM XVII.

Deliver us, O Lord, from asking of
thee, what we cannot receive with-
out Danger to our selves.

Deliver us from receiving what we can-
not use, without offending others, and ruin-
ing our own Souls.

Deliver us from presuming so on thy
Bounty; that we omit to perform our own
Duty.

Still to our Devotions let's joyn our best
Endeavours; and make our Earth comply
with thy Heaven.

If we desire of thee to relieve our Necessi-
ties; let us faithfully begin to labour with
our Hands.

And

And not expect a Blessing from the Clouds on the idle Follies of an undisciplin'd Life:

If we beg Grace for Victory over our Passions, let us constantly strive to resist their Assaults.

Let us wisely foresee our particular Dangers; and use the proper Weapon against every Sin.

To obtain the Gift of Charity, we must mortifie our Senses; and immediately fly the least Shadow of Temptation.

In vain we approach thy holy Altars; if our Lives prepare not the Way for our Offerings.

Thou shuttest thy Ears to our loudest Prayers; if we open not ours to the Voice of the Poor.

Thou deniest to pardon our Trespases against thee; unless we have already forgiven our Enemies.

O the extream Benignity of our glorious God; who treats with his Creatures upon equal Terms!

Who deals no otherwise with us, miserable Wretches, than we our selves commerce with one another.

He promises to give the same Measure we give our Neighbours; and performs incomparably more than he promises;

Press'd down, and shaken together, and running over into the Bosoms of them that love him.

Such,

Such, O my God, is the Bounty of thy Goodness; and no less the Patience of thy generous Hand.

Thou holdest thy Blessings hovering over our Heads; still watching the Time when we are fit to receive them.

Then thou immediately sendest them down upon us to enter our Hearts, and dwell with us for ever.

Even that very Temper which thus disposes us, intirely depends on the Favour of thy Providence.

Every Condition thou requirest on our part, being nothing else but thine own free Gift.

Thy Mercy alone is the Fountain of all our Blessings; and in what Channel soever they flow to us, they spring from thee.

Thou art the God of Nature, and Reason; thou art the God of Grace, and Religion.

Give, gracious God, what thou art pleased to command; and then command what thou pleasest.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

You have not, because you ask not; you ask and receive not, because you ask amiss.

Our Father, &c.

F

First

First Lesson.

GOD from the Beginning made Man, and left him in the Hands of his own Counsel. He added his Commandments and Precepts; if thou wilt keep them, they will preserve thee. Fire and Water are set before thee, stretch forth thy Hand to which thou wilt. Before Man is Life and Death, Good and Evil; that which he chuseth shall be given him, for the Wisdom of God is great, and he is mighty in Power; his Eyes are towards them that fear him, and he knows every Work of Man: He has commanded none to do wickedly, neither has he given any a Licence to Sin; but the Penitent he restores to the Way of Justice; and those that are failing in Perseverance he confirms, and appoints them the Lot of Truth. Turn to the Lord, and forsake thy Sins; pray before his Face, and lessen thy Offences. be not rash with thy Mouth, nor let thy Heart be hasty to utter any thing before God; for God is in Heaven and thou art on Earth, therefore let thy Words be few. Before Prayer prepare thy Soul, and be not as one that tempts God. Go not after thine own Lusts, but turn away from thine own Will. If thou givest to thy Soul her Desires, it will make thee a Derision to her Enemies. A wise Man will fear in every thing; and in the Occasion of Sin will take heed of being negligent. He that
loves

loves Danger shall perish therein, and he that despises small Things, shall fall by little and little. Better is he that hath less Knowledge, and fears, than he that aboundeth in Understanding, and transgresses the Law of the Lord.

*Ref.] My Soul, what canst thou wish for more? Behold, thy gracious Lord offers thee to chuse what thou wilt, and promises to give thee what thou chusest! * O infinite Goodness! 'tis thy self alone I chuse, for thou art my only Happiness for ever. I see my Portion hereafter depends on my Choice here, but my Choice, O Lord, depends on thee. Guide me with thy holy Grace, that I withdraw my Affections from all vain and perishable Creatures, and fix them intirely on thee, my Lord and my God, and my Eternal Felicity. * O infinite Goodness! 'tis thy self ———*

Second Lesson.

THE Beginning of Wisdom is the true Desire of Discipline; the Care of Discipline is Love, and Love is the Keeping of her Laws, and the Keeping of her Laws is the Accomplishment of Incorruption, and Incorruption makes us next to God; therefore the Desire of Wisdom leads to an everlasting Kingdom: If then you be delighted in Thrones and Scepters, seek Wisdom that you may reign for ever. Into a

malicious Soul Wisdom will not enter, nor dwell in a Body subject to Sin. For the Holy Spirit will fly from him that dessembles, and withdraw himself from Thoughts that are without Understanding, and be chased away when Iniquity comes in. The Spirit of Wisdom is gentle, and will not deliver the Curser from his own Lips; for God is Witness of his Reins, and Searcher of his Heart, and Hearer of his Tongue; therefore he that speaks unjust Things cannot be hidden; nor shall the chastizing Vengeance forbear him. If thou shalt call for Wisdom, and incline thine Heart to Prudence; if thou shalt seek her as Money, and dig her up as Treasure; then thou shalt understand the Fear of the Lord, and find the Knowledge of God; for our Lord gives Wisdom, from his Mouth is Prudence and Knowledge.

Ref.] Send down, O God of our Fathers, and Lord of Mercy! send down thy Wisdom from thy holy Heaven, and from the Seat of thy Greatness, to be in us, and labour with us, and teach us what is acceptable unto thee; * *That we may know our End, and wisely chuse our Way, and order our Actions to our true Felicity.* Our Thoughts are fearful, and our Prudence uncertain; we scarce conjecture the Things that are on Earth, and find with Pains the Things that are in sight. Give us, O Lord, the Wisdom that assists at thy Throne, and re-
ject

ject us not from among thy Clildren. * *That we may know our End*——

Third Lesson.

THE Spirit of those that fear God shall live, and at his Sight shall be blessed ; for their Hope is in him that saves them, and the Eyes of God are on them that love him. He that fears the Lord shall tremble at nothing, because he is his Hope ; he raises up the Soul, and illuminates the Eyes, and gives Life, and Health, and Blessing. Our Lord is only theirs that expect him in the way of Truth and Justice. The Highest allows not the Gifts of the Wicked, nor regards the Oblation of the Unjust, nor pardons their Offences for the Multitude of their Sacrifices. By Mercy and Faith Sins are purged, and by the Fear of the Lord every one declines from Evil. Despise not a Man that turns himself from Sin, nor upbraid him therewith. Remember we are all in a State of Guilt. Forgive thy Neighbour that hurts thee, and when thou prayest, thy Sins shall be forgiven thee. One Man reserves Anger against another, and does he seek Pardon of God ? He has no Mercy on a Man like himself, and does he entreat for his own Sins ; Remember the last Things, and cease to be at Enmity. Remember the Fear of God, and be not angry with thy Neighbour. Hast thou sinned, do so no more, but withal pray that for-

mer Sins may be forgiven thee. Fly from Sin as from the Face of a Serpent ; if thou approach, it will bite thee: The Teeth thereof are as the Teeth of Lions, killing the Souls of Men. He that is wash'd from the Dead, and touches him again, what does his washing profit him? So a Man that fasts for his Sins, and does the same again, what avails it to have humbled himself? Who will hear his Prayer?

*Ref.] Deliver us, O Lord, from relapsing into the Sins we have repented of, the Sins we have so often promised to amend: Deliver us from all Malice and Enmity with our Neighbours, and from oppressing the Poor, who have none to defend them. * Then may we confidently expect thy Protection, if we serve thee and love one another. Thou art our Strength, O Lord, whom shall we fear? Thou art our Salvation, of what shall we be afraid; Nothing can hurt us but our own vicious Desires; nothing can endanger us but Disobedience to our God. * Then may we, &c.*

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

Consider well your Steps, O ye Children of Men, behold who regards you; walk sincerely, and walk confidently, for his Rod and Staff are ever at Hand to comfort you.

V. Fear

Monday Mattins.

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V. Fear not, O ye of little Faith, he is here.

R. Presume not, O ye enclined to Folly, he is here.

Let us Pray.

O God, who art ever present to all that thou hast made, still watching to improve us, as we grow fit for greater Bounty; keep, we beseech thee, our Eyes continually fix'd on thine over us, at once awfully checking our Inclination to Folly, and tenderly encouraging our Pursuit of true Good: Make us always feel our selves under thy sure Protection in our Dangers, and within free Reach of thy glorious Ear, for whatever Good we faithfully ask, and use our just Endeavours, according to thy Discipline, to attain, through our Lord Jesus Christ thy Son. *Amen.*

Te Deum Laudamus.

WE praise thee, O God; we acknowledge thee, &c. as in *Sunday Mattins.*

F 4 Monday

Monday LĀUDS.

If Lauds alone be said, begin with the Introduction as at Mattins.

V. O God, make speed, &c.

R. O Lord, make haste, &c.

V. Glory be to the Father, &c.

R. As it was in the Beginning, &c.

Antiphon.

Bless the Lord, O my Soul, and all that is within me, praise his holy Name.

PSALM XVIII.

Come let us sing the Praises of God; and joyfully recite his Divine Perfections.

His Being is of himself alone; and no Dependance his Eternal Essence knows.

His Knowledge fathoms the Extent of all Things; and his Power commands them as he pleases.

His Goodness is supremely infinite; and all his glorious Attributes transcendently adorable.

Come, let us sing the Praises of our God; and joyfully recite his Divine Perfections.

He is the Source of all Felicity; eternally full of his own unchangeable Bliss.

Before time began he was; and when the Sun must lose his Light, his Day will remain the same for ever.

The

The Heaven of Heavens is the Palace of his Glory ; and all created Nature the Subject of his Dominions.

In his Presence the brightest Seraphin cover their Faces ; and all the blessed Spirits bow down their Heads to his Footstool.

Come, let us sing aloud the Prerogatives of our God ; and stretch our utmost Thoughts to exalt his Greatness.

But, O most glorious and dreadful Deity ! how dare we Wretches undertake thy Praises ?

How dare our Sin-polluted Lips pronounce thy Name ? Or where shall we seek Expressions fit for thee ?

All that we can say is nothing to thy unspeakable Excellencies ; all we can think but a faint Shadow of thy unconceivable Beauty.

Even the Voice of Angels is too low to reach thy Worth ; and their highest Strains fall infinitely short of thee.

Only in this shall thy Servants rejoyce ; and all the Powers of our Souls be glad :

That thy self alone art thy own full Praise ; be to thy self thine own Glory.

Live, our Great God, eternally encompassed with the Beams of thine own inaccessible Light.

Live, our ador'd Creator, and reign for ever on the Throne of thine own immortal Kingdom.

Glory be to the Father, &c.

As it was in the Beginning, &c.

PSALM

PSALM XIX.

TOO glorious art thou, O Lord, in thy Self; and thy direct Rays shine too bright for our Eyes.

Yet may we venture to praise thee in thy Works; and contemplate thee at least reflected from thy Creatures.

In them we may safely behold our mighty Maker; and freely admire the Magnificence of our God.

Heaven and Earth are full of his Greatness; Heaven and Earth were created by his Power :

From him all the Hosts of Angels receive their Being; from him they have the Honour to assist in his Presence.

He kindled Warmth and Brightness in the Sun; and beautifully garnished the Firmament with Stars.

He spread the Air, and stored it with Flocks of Birds; he gathered the Waters, and replenish'd them with Shoals of Fishes.

He establish'd the Earth on a firm Foundation, and richly adorn'd it with innumerable Varieties.

Every Element is fill'd with his Blessings; and all the World with his liberal Miracles.

He spake the Word and they were made; he commands, and they are still preserved.

He governs their Motions in perfect Order; and distributes to each its proper Office,

Con-

Contriving the whole into one vast Machine, a spacious Theatre of his own unlimited Greatness.

O glorious Architect of Universal Nature; who disposhest all Things in Number, Weight and Measure!

How does thy Wisdom engage us to admire thee? How does thy Goodness oblige us to love thee?

Not for themselves alone, O gracious God, did thy Hand produce those happy Spirits.

But to receive in Charge thy little Flock; and safely conduct them to the Folds of Bliss.

Not for themselves at all, O bounteous Lord; were the rest of this huge Creation fram'd!

But to sustain our Lives in the Way; and carry us on to our Eternal Home.

O may our Souls first praise thee for themselves; and employ their whole Powers to improve in thy Service.

May we praise thee, O Lord, for all thy Gifts; but infinitely above all still value the Giver.

May every Blessing be a Motive of Gratitude; and every Creature a Step of Approach towards thee.

So shall we faithfully observe their End; and happily arrive at ours.

Using them only to entertain us here; till our Souls be prepar'd for the Life of Heaven.
Till

Till they become full ripe for thee ; and then fly away to thy holy Presence.

Glory be to the Father, &c.

As it was in the Beginning, &c.

PSALM XX.

HOW admirable is thy Name, O Lord, over all the Earth? How wise and gracious the Counsels of thy Providence?

After thou hadst thus prepar'd the World as a House, ready furnish'd for Man to inhabit :

Thy mighty Hand fram'd our Bodies of the Dust ; and built them of a Shape of Use and Beauty :

Thou didst breath into us the Spirit of Life ; and fit us with Faculties proportionable to our End.

Thou gavest us a Soul to govern our Bodies ; and Reason to command in this our Soul.

Thou revealedst unto us a Law for the Improvement of our Reason ; and enablest us by thy Grace to observe that Law.

Thou madest us Lords over all thy Creatures ; but little inferior to thy glorious Angels.

Thou compelledst whole Nature to serve us without Reward ; and invitedst us to love thee for our own Happiness.

Thou designedst us an Age of pure Delights in that sweet, and fruitful Garden ;

Where

Where having led a long and pleasant Life ; thou promisedst to transplant us to thine own Paradise :

All this thou didst, O glorious God ; the full Possessor of Universal Bliss !

Not for any Need thou hadst of us ; or the least Advantage thou couldst derive from our Being.

All this thou didst, O infinite Goodness, the liberal Bestower of whate'er we possess !

Not for any Merit, alas ! of ours ; or the least Motive we could offer to induce thee !

But for thine own excessive Charity, and the meer Inclination of thine own rich Nature.

That empty we might receive of thy Fulness ; and be Partakers of thy overflowing Bounty.

So sheds the generous Sun his Beams ; and freely scatters them on every Side ;

Gilding all the World with his beauteous Light ; and kindly cherishing it with his fruitful Heats.

And so dost thou, and infinitely more, O thou God of infinite more Perfections !

So we confess thou dost to us ; but we, what Return have we made to thee ?

Have we well consider'd the End of our Being ; and faithfully comply'd with thy Purpose to save us ?

Ah, wretched we ! we neglect thy holy Rules ; and govern our Actions by Chance and Humour.

We

We quite forget our God that made us;
and fill our Heads with Thoughts that un-
do us.

Pardon, O gracious Lord, our past In-
gratitude; and mercifully direct our Time
to come.

Teach every Passage of our yet remain-
ing Life, how to express an Acknowledge-
ment fit for thy Mercies.

O make our Senses subject to our Rea-
son, and our Reason entirely obedient un-
to thee.

O make the whole Creation conspire to
thy Honour; and all that depend on thee
joyn together in thy Praise.

This is the only Praise thou expectest
from us; and the whole Honour thou re-
quirest of thy Creatures.

That by observing the Orders thou ap-
pointest them here, in this lower Region
of Motion, and Chance,

We may all grow up to be happy hereafter,
in the State of Permanency, and eternal Rest.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

Praise the Lord, O my Soul, and all that
is within me, praise his holy Name.

Revelation the 4th, Ver. the last.

Thou art worthy, O Lord, to receive
Glory, and Honour, and Power; for thou
hast

hast created all Things ; and for thy Plea-
sure they are and were created.

H Y M N VI.

HArk, my Soul, how every thing
Strives to serve our bounteous King;
Each a double Tribute pays ;
Sings its Part, and then obeys.

Nature's sweet and chiefest Choir,
Him with chearful Notes admire ;
Chanting every Day their Lauds ;
While the Grove their Song applauds.

Though their Voices lower be,
Streams have too their Melody ;
Night and Day they warbling run,
Never pause, but still sing on.

All the Flowers that gild the Spring,
Hither their still Musick bring ;
If Heaven bless them, thankful they
Smell more sweet, and look more gay.

Only we can scarce afford
This short Office to our Lord ;
We, on whom his Bounty flows,
All Things gives, and nothing owes.

Wake for shame, my sluggish Heart,
Wake, and gladly sing thy Part :
Learn of Birds, and Springs, and Flowers,
How to use thy nobler Powers.

Call

Call whole Nature to thy Aid,
 Since 'twas He whole Nature made;
 Joyn in one Eternal Song,
 Who to one God all belong.

Live for ever glorious Lord!
 Live by all thy Works ador'd;
 One in Three, and Three in One,
 Thrice we bow to Thee alone. *Amen.*

Benedictus, as in Sunday Lauds.

Antiphon.

The boundless Ocean of Being could not contain his Streams, but overflow'd upon pure Nothing; and behold a bounteous World appear'd: Heaven and Earth, and all therein, from the highest Angel to the least Grain of Dust, altogether the most perfect Participation of his Essence.

V. He spake the Word, and they were made.

R. He but commanded, and they were created.

Let us Pray.

O Almighty Lord, the only wise and good Creator of the Universe, who madest all Corporeal Nature for the Use of Man, and Man for his own Felicity! Enlarge our Souls, we beseech thee, humbly to admire and adore thy infinite Fulness of Being in thy Self, and thy immense Liberality

ality of it to us; and mercifully carry on the whole Creation to its End, vouchsafing so to order all thy Creatures about us by thy Grace, that they may attain their Perfection in duly serving us, and we ours in eternally enjoying thee, through our Lord Jesus Christ thy Son.

Amen.

Monday Vespers.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Blessed be the Holy and Undivided Trinity, now and for evermore. Amen.

Our Father, &c.

V. O God, make speed to save us.

R. O Lord, make haste to help us.

Antiphon.

To know thee, O Lord, is the highest Learning; and to see thy Face the only Happiness.

PSALM XXI.

LET us now consider, O Lord our God, let us thankfully remember what thou art to us.

Thou art the Great Beginning of our Nature; and glorious End of all our Actions.

G

Thou

Thou art the over-flowing Source from whence we spring ; and the immense Ocean into which we tend.

Thou art the free Bestower of all we possess ; and faithful Promiser of all our Hope.

Thou art the strong Sustainer of our Lives ; and ready Deliverer from all our Enemies.

Thou art the merciful Scourger of our Sins, and bounteous Rewarder of our Obedience.

Thou art the safe Conductor of our Pilgrimage, and the Eternal Rest of wearied Souls.

Such Words, alas ! our Narrowness is constrain'd to use ; when we endeavour to speak thy Bounties.

Wider a little can our Thoughts extend ; yet infinitely less than the least of thy Mercies.

Tell us thy self, O thou mild Instructor of the Ignorant, what thou art to us !

Say to our Souls, Thou art our Salvation ; but say it so, that we may hear thee, and feel it so.

Gladly will we run after the Sound of that Voice ; and hope by following it to find out thee.

When we have found thee once, O thou Joy of our Hearts ! never let us lose thy Sight again.

Never let us turn our Eyes from thee ; but steddily fix them upon thy glorious Face.

Suffer

Suffer us not to go, till thou hast given us thy Blessing; and then may thy Blessing bind us faster unto thee.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

To know thee, Lord, is the highest Learning; and to see thy Face the only Happiness.

Ant.] To know our selves is the truest Wisdom; to see our own Poverty the safest Riches.

PSALM XXII.

LET us now consider, O Lord our God! let us humbly remember what we are to thee.

We, who, alas! are nothing in our selves; what can we be to thy Immensity?

Thou, who art all Things in thine own rich Self; what canst thou receive from our Poverty?

This only we are to thee, O Great Creator! the unthankful Objects of all thy Bounties.

This only we are to thee, O dear Redeemer! the unworthy Cause of all thy Sufferings.

Guilty we committed the Crime, and thou with thine Innocency undertookst the Punishment.

We went astray from the Path of Life ;
and thy Mercy came down from Heaven to
seek us :

To seek us in the Wilderness where we
had lost our selves ; and bring us Home
to the Discipline of thy Love.

Lord, what are we, that thou shouldst
thus regard such poor, and vile, and incon-
siderable Wretches !

What can our Good-will avail thy Bliss ;
that with so many Charms thou woost us
to love thee ?

What can our Malice prejudice thy Con-
tent ; that thou threatenest so violently, if
we love thee not.

Is there not, O my Father, Felicity enough
in the Sweetness alone of loving thee ?

Is there not, perhaps, Misery enough in
living deprived of they blissful Love ?

Yes, yes, dear Lord, and that thou know-
est ; and that's the only Cause which mov'd
thy Goodness to court our Affections.

Thou knewest, we else should cast away
our selves, by doting on the Follies of this
deceifful World.

Thou knewest the Danger of our wilful
Nature, and therefore strivest by greatest
Fears, and greatest Hopes,

And all the wisest Arts of Love and
Bounty, to draw us to thy Self, and endow
us with thy Kingdom.

Unhappy we, whose Frowardness requir'd
so strange Proceedings, to force upon us our
own Salvation !

Happy

Happy we, whose Wants have met so kind a Hand ; that needed but our Emptiness to engage him to fill us !

Happy yet more, that our Lord, that thus favours us now, will at last give us Himself.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

To know our selves is the truest Wisdom ; and to see our own Poverty the safest Riches.

Ant.] Vanity of Vanities, all is Vanity, but the Love of God, and Hope to enjoy him.

PSALM XXIII.

LORD, without thee, what's all this World to us ; but a flying Dream of busie Vanities ?

It promises, indeed, a Paradice of Bliss ; but all it performs is an empty Cloud.

Thine are the Joys that shine fix'd as the Stars ; and make the only solid Heaven.

Lord, without thee, what are we to our selves, but the wretched Causes of our own Ruin ?

We, till thou gavest us Being, were purely nothing ; more removed from Happiness, than the miserablest of thy Creatures.

And now thou hast made us, we wholly depend on thee ; and perish immediately if thou forsake us.

Thou, without us, art the same All-glorious Essence ; brimful of thy own Eternal Felicity.

Without us, thy Royal Throne stands firm for ever ; and all the Powers of Heaven obey thy Pleasure.

Pity, O gracious Lord, our imperfect Nature ; whose every Circumstance is so contrary to thine.

Thou dwell'st above in the Mansions of Glory ; and we below in Houses of Clay.

Thou art immortal, and thy Day outlives all Time ; we every Moment go downwards to the Grave.

Thou art immense, and thy Presence fills the Heavens ; but the greatest of us, alas, alas, how little are we !

Two Yards of Air contain us while we live ; and a few Spans of Earth suffice us at our Death.

When, O my God, shall these Distances meet together ? When will these Extremities embrace each other ?

We know they were once miraculously joyn'd in the Sacred Person of thy Eternal Son.

When the King of Heaven stoop'd down to Earth, and grafted in his own Person the Nature of Man.

We

We hope they once again shall be happily united; in blissful Vision of thy glorious self.

When the Children of the Earth shall be exalted to Heaven; and made Partakers of the Divine Nature.

But are there no means for us here below; O thou infinitely high, and glorious God!

Is there no way to approach towards thee; and diminish at least this uncomfortable Distance?

None but the Way of holy Love; which none can attain but by thy free Gift.

Nor must we Sinners dare to ask thou shouldst love us; being infinitely unworthy to be call'd thy Servants:

Rather let us humbly beg the Grace we may love thee; who art so many ways worthy of more than our Hearts.

And yet, O dearest Lord, unless thou first love us; and sweetly draw us by thy gentle Hand:

Never shall we be so happy as to love thee; nor ever be happy unless we do love thee.

O bounteous God! to all thy Favours add this one, of making us esteem thee above them all.

Be thou to us our God and all things; and make us nothing in our own Eyes.

Bethou our whole and everlasting Delight; and let nothing else be any thing unto us.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

Vanity of Vanities, all is Vanity ; but
the Love of God, and Hope to enjoy him.

The Lesson, Ephes. 6.

CHildren obey your Parents in the Lord,
for this is right.

Honour thy Father and Mother ; which
is the first Commandment with Promise.

That it may be well with thee, and thou
mayest live long upon the Earth.

And ye Fathers provoke not your Chil-
dren to Wrath, but bring them up in the
Nurture, and Admonition of the Lord.

Servants be obedient to your Masters ac-
cording to the Flesh, with Fear and Trem-
bling, in Singleness of Heart, as unto Christ.

Not with Eye-service as Men-pleasers,
but as the Servants of Christ ; doing the
Will of God from the Heart ; with good
Will doing Service as unto the Lord, and
not unto Men ;

Knowing that whatsoever good thing any
Man doth, the same shall he receive of the
Lord, whether he be bond or free.

And ye Masters do the same Things
unto them, forbearing threatning, know-
ing that your Master also is in Heaven ;
neither is there Respect of Persons with
him.

HYMN

HYMN VII.

LORD, who shall dwell above with thee,
There on thy holy Hill?
Who shall those glorious Prospects see,
That Heaven with Gladness fill?

Those happy Souls, who prize that Life
Above the bravest here;
Whose greatest Hopes, whose eag'rest Strife
Is once to settle there.

They use this World, but value that,
That they supremely love;
They travel through this present State,
But place their Home above.

Lord! who are they that thus chuse thee,
But those thou first didst chuse?
To whom thou gav'st thy Grace most free,
Thy Grace not to refuse,

We of our selves can nothing do,
But all on thee depend;
Thine is the Work and Wages too,
Thine both the Way and End.

O make us still our Work attend,
And we'll not doubt our Pay;
We will not Fear a blessed End,
If thou but guide the Way.

Glory

Glory to thee, O bounteous Lord !

Who giv'st to all things Breath ;

Glory to the eternal Word !

Who sav'st us by thy Death.

Glory, O blessed Spirit, to thee,

Who fill'st our Hearts with Love ;

Glory to all the Mystick Three,

Who reigns one God above. *Amen.*

Antiphon.

He that fram'd the Heart of Man, designed it for himself, and bequeath'd it Unquietness till possess'd of his Maker.

V. Vanity of Vanities, all is Vanity,

R. But to love our God, and attend his Service.

Magnificat, as in *Sunday Vespers*.

Let us Pray.

O God, who alone art all in all things to us, and to whom we are nothing but wretched Objects of thy Bounty, which the more it flows upon us, the more we truly feel our own Emptiness, and want of it ; encrease, we humbly beseech thee, this happy Sense in thy Servants, by the Experience we every Day have how unsatisfactory this World is ; and grant, that finding it ordain'd by thee to encrease and widen, not fill our Capacity, we may make this only Use of all thy Creatures here, to raise

raise and heighten our Desires of thy infinite Self in Eternity, through our Lord Jesus Christ thy Son, who with thee and the Holy Ghost, liveth and reigneth one God, World without End. *Amen.*

V. O Lord, hear, &c. as at Sunday Vespers.

Monday Compline.

V. Our Help is in, &c. as at Sunday Compline.

Ant. All thy Ways, O Lord, are Mercy, and Wisdom ; and all thy Counsels tend to our Happiness.

PSALM XXIV.

MY God, in every thing I see thy Hand ; in every Passage thy gracious Providence.

Thou wisely governeest the House thou hast built ; and preventest with thy Mercies all our Wants.

Thou callest us up in the early Morning, and givest us Light by the Beams of thy Sun.

To labour every one in their proper Office ; and fill the little Place appointed them in the World.

Thou providest a Rest for our weary Evening ; and favourest our Sleep with a shady Darkness.

• To

To refresh our Bodies in the Peace of Night; and save the Waste of our decaying Spirits.

Again thou awakest our drowſie Eyes; and bid'st us return to our daily Task,

Thus has thy Wiſdom mix'd our Life; and beauteouſly interwoven it of Reſt and Work.

Whoſe mutual Changes ſweeten each other; and each prepare us for our greateſt Duty:

Of finiſhing here the Work of our Salvation; to reſt hereafter in thy holy Peace.

Glory be to the Father, &c.

As it was in the Beginning, &c.

PSALM XXV.

LORD, how thy Bounty gives us all things elſe, with a large and open Hand!

Our Fields at once are cover'd with Corn; and our Trees bow under the weight of their Fruit.

At once thou filleſt our Magazines with Plenty; and ſendeſt whole Showers of other Bleſſings.

Only our Time thou diſtilleſt by Drops, and never giv'eſt us Two Moments at once.

But takeſt away one when thou lendeſt another; to teach us the Price of ſo rich a Jewel.

That we may learn to value every Hour; and not childiſhly ſpend them on empty Trifles:
Much

Much less, maliciously murder whole Days, in pursuing a Course of Sin and Shame.

Lord, as thou thus hast taught our Ignorance; so let thy Grace enable our Weakness;

Wisely to manage the Time thou givest us; and still press on to new Degrees of Improvement.

That with our few, but well-spent Years, we may purchase to our selves a blest Eternity.

Glory be to the Father, &c.

As it was in the Beginning, &c.

PSALM XXVI.

IT was thy Mercy too, O gracious Lord, to dispense by Parcels our Portion of Time;

That our succeeding Day may learn to grow wise, and correct its Faults by Experience of the past.

Else were our Being all at once; as it shall be in the next Eternal Life.

Our Sins would have here no Power to be repented of; and then, alas! how desperate were we?

We, who are born in the Way to Misery; and unless we change, can never be happy.

We, who so often wilfully go astray; and unless we return, must perish for ever.

O Thou, in whose indulgent Hands are both our Time, and our Eternity!

Whose

Whose Providence gives every Minute of our Life ; and governs the fatal Period of our Death !

O make us every Evening still provide to pass with Comfort that important Hour.

Make us still ballance our Account for Heaven ; and strive to encrease our Treasures with thee.

That if we rise no more to our Acquaintance here ; we may joyfully awake among thy blessed Angels.

There to unite our Hymns with theirs ; and joyn altogether in one full Choir.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

All thy Ways, O Lord, are Mercy, and Wisdom, and all thy Counsels tend to our Happiness.

HYMN VIII.

NOW, my Soul, the Day is gone,
Which in the Morn was thine ;
Now its Glas is no more shall run,
Its Sun no longer shine.

True, alas ! the Day is gone,

O were it only so :

It's not lost, as well as done ?

Cast up your Counts, and know.

And

Are we so much nearer Heaven,
As to the Grave we bow?
/ Has our Sorrow made all even,
And clear'd the Debts we owe?

From what Vice have we refrain'd,
To break the Course of Sin?
What new Vertue have we gain'd,
To make us rich within?

Time is well bestow'd on those,
Who well their Time bestow;
Whose main Concern still forward goes,
Whose Hopes still riper grow;

Who, when're the Clocks proclaim
Another Hour is past;
Have an Art to set their Aim,
And Thoughts upon their last;

That their last and happ'est Hour,
Which brings them to their Home;
Where they sing and bless the Pow'r,
That made them thither come.

O my God of Life, and Death,
And ever-living King!
Since thou giv'st to all their Breath,
May all thy Glory sing.

Glory,

Glory, Honour, Power, and Praise
 To the Mysterious Three ;
 As at first Beginning was,
 May now, and ever be. *Amen.*

Lesson Ephes. 4. 26.

BE angry, but sin not ; let not the Sun
 go down upon your Wrath.

Neither give place to the Devil.

Let him that stole steal no more ; but
 rather let him labour, working with his
 Hands the thing which is good, that he
 may have to give to him that needeth.

Let no corrupt Communication proceed
 out of your Mouth, but that which is good
 to the use of Edifying, that it may minister
 Grace to the Hearers.

And grieve not the Holy Spirit of God,
 whereby you are sealed unto the Day of
 Redemption.

Let all Bitterness, and Wrath, and Anger,
 and Clamour, and evil-speaking be put
 away from you, with all Malice.

Be ye kind one to another, tender-heart-
 ed, forgiving one another, even as God for
 Christ's sake hath forgiven you.

Antiphon.

Happily ends the Day whose Evils end
 with it, cancell'd by just Contrition ; hap-
 pily begins the Night which is introduc'd
 with Aspirations to our eternal Rest.

V. The

V. The Day is thine, and the Night is thine.

R. Lord, may thy Grace through both breed us up also to be thine.

Let us Pray.

O God, whose gracious Providence vouchsafes to put us frequently in mind of our own and the World's last End, by burying every Day in the silent Grave of Night; sweeten, we humbly beseech thee, and render familiar to our Expectation, those terrible Periods of Time, by our constant due Use of this; to even our Accounts with thee, and fit our selves for Sleep, with a devout Composure of our Souls to their Eternal Rest: And grant that our yielding so often, and so easily at the Summons of our drowsie Humours, to suspend for some Hours all Operations of the whole Man, may teach our Souls to reflect themselves into a more reasonable Willingness, whenever thou call'st us to leave our Bodies in the Bed of Dust, and pass into the State of their own perfect and ever-waking Activity and Bliss, heighten'd by sure Hopes of a compleatly glorifying Resurrection, through our Lord Jesus Christ thy Son; who, with thee and the Holy Ghost, liveth and reigneth one God, World without End.

Amen.

Vouchsafe, &c. to the End, as in Sunday-Compline.

H

Tuesday

Tuesday Mattins.

The Introduction to be said as Page 1.

Invitatory.

*Come let us Adore our God that preserves us.
Come let us Adore our God that preserves us.*

PSALM XXVII.

FROM Thee, O Lord, we derive our Being, and from the same Goodness our Continuance to be: If thou withdrawest thy Hand but a Moment, we instantly return to our first Nothing.

Come let us Adore our God that preserves us.

From all our Enemies his Providence defends us, and covers our Heads in the Day of Danger; he sends in his Grace to relieve our Weakness, and disappoints the Temptations that threaten to undo us.

Come let us Adore our God that preserves us.

Here his Almighty Power sustains our Life, and mercifully allows us Space to repent, that by well-employing the Time he lends us, we may wisely provide for our own Eternity.

Come let us Adore our God that preserves us.

H

He

He still repeats Blessings to us, and shall we neglect our Duty to him? He freely bestows on us all our Day, and shall we not spend Half an Hour in his Service?

Come let us Adore our God that preserves us.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Come let's Adore, &c.

Come let's Adore, &c.

H Y M N IX.

COME let's adore the gracious Hand,
That brought us to this Light;
That gave his Angels strict Command
To be our Guard this Night.

When we laid down our weary Head,
And Sleep seal'd up our Eye;
They stood and watch'd about our Bed,
And let no Harm come nigh.

Now we are up they still go on,
And guide us through the Day;
They never leave their Charge alone,
Whate'er besets our Way.

And, O my Soul, how many Snares
Lie spread before our Feet?
In all our Joys, in all our Cares,
Some Danger still we meet.

Sometimes the Sin does us o'rtake,
 And on our Weakness win;
 Sometimes our selves our Ruin make,
 And we o'rtake the Sin.

O save us, Lord, from all those Darts,
 That seek our Souls to slay;
 Save us from us, and our false Hearts,
 Lest we our selves betray.

Save us, O Lord, to thee we cry,
 From whence all Blessings spring.
 We on thy Grace alone rely,
 Alone thy Glory sing.

Glory to Thee, Eternal Lord,
 Thrice blessed Three in One;
 Thy Name at all Times be ador'd,
 Till Time it self be done. *Amen.*

Antiphon.

If we receive all we have of God, why
 do we boast as if we had it of our selves?

PSALM XXVIII.

NO T unto us, O Lord, not unto us;
 but to thine own blest Name give all
 the Glory.

When we have applied our utmost Cares;
 and used all the Diligence that lies in our
 Power.

What

What can we do but look up to thee;
and second our Endeavours with Prayers
for thy Blessing?

When we have implored thy gracious
Mercy; and to obtain it, have represented
before thee the meritorious Offering of thy
Son in the Commemorative Sacrifice of his
own Institution:

What can we do, but submit our Hopes;
and expect the Event from thy own free
Goodness?

We know, and thou thy Self hast taught
us; Unless thou defendest the City, the
Guard watches in vain.

We know, and our own Experience tells
us; Unless thou reach forth thy Hand we
are presently in Danger of Sinking.

Every Moment of our Day subsists by
thee; and every Step we take moves by thy
Strength.

Even the Line we now repeat must beg
its Breath of thee; and stop if thou deniest
it.

If thou deniest it, who can compel thy
Will; or call in Question thy Decrees?

Are we not all thy Creatures, O graci-
ous God! and as helpless Children hanging
on the Breast of thy Providence?

Are we not all as Clay in thy Hands;
to frame us in Vessels of what Use thou
pleasest?

Behold, we confess, O Lord, in thee we
live; in thee we move and have our Being.

H. 3. All

All our Sufficiency proceeds from thee ;
and all our Success depends on thy Favour.

Others may tell us the Way we should go ;
but thou alone canst enable us to walk.

Others may tell us the Way ; but even
they must first be taught by thee.

They must be moved by thee to act that
Charity ; and so at last all is resolv'd into
thee.

Should we, O Lord, presume to divide
thy Grace, and proudly challenge any Share
to our selves :

Thy mighty Truth stands up against us ;
and our own Infirmities plainly confute us.

Shouldst thou severely examine our
Hearts ; and ask who works all their Acti-
ons in them ?

Sure we must needs bow down our Heads ;
and from our low Dust humbly say : :

Nothing are we, O Lord, but what thou
hast made us ; nothing have we but what
thou hast given us.

Only our Sins are entirely our own ; which
O may thy Grace extinguish for ever.

O may all Self-Presumption die in us ; and
our whole Confidence live only in thee.

May even our Frailties make us more
strong ; and our being nothing teach us to
be humble.

So shall thy Power, O Lord, be mag-
nified in our Weakness ; and thy Mercy
triumph in Relief of our Misery.

Glory be to the Father, &c.
As it was in the Beginning, &c. *Anti-*

Antiphon.

If we receive all we have of God, why do we boast as if we had it of our selves?

Ant.] God is my Saviour, whom should I fear? God is my Protector, of what should I be afraid?

PSALM XXIX.

THUS we depend, and happy we are in this Dependence, did we but know our own true Interest.

We, and our whole Concerns are deposited with God; and where can we find a better Hand to ensure them?

Is he not wise enough to chuse Safety for us; who disposes all Nature in so admirable an Order?

Has he not Power enough to go thorough with his Purpose; who commands the Wills of Men and Angels?

Wants he, perhaps, an Inclination to favour us; who desires our Felicity more than our own Hearts can do?

He feeds the Fowls of the Air; and curiously cloaths the Lillies of the Field.

And without his Providence not a Sparrow falls to the Ground; and shall we mistrust his Care for his Children?

Under his Government we have lived all this while; and can we now suspect he'll forsake us?

He has shewn his Bounty in extraordinary Graces; and will he deny us his lesser Blessings?

He hath freely bestow'd on us his dearest Son; how shall he not with him give us all Things else?

All that are truly useful to carry us on our Way; and bring us at length to his eternal Rest?

If our Necessities be the Effects of our Folly; we must not presume he'll maintain us in our Sins.

Rather we should strive to moderate our Appetites; and correct the Vices that have bred these Miseries.

But if our Wants be innocent and pressing; he'll sooner do a Miracle than break his Word.

His Word, which he has so solemnly engaged; so often proved by a Thousand Experiments.

Ask but the former Ages, and they will tell you the Wonders he wrought in favour of his Servants.

He multiply'd the Oil in the poor Widow's Cruse; and fed his Prophet by the Service of a Raven.

He dried the Sea into a Path for his People; and melted the Rocks to refresh their Thirst.

He made his Angels Stewards of their Provision; and nourished them in the Wilderness with the Bread of Heaven.

Still

Still, O my God, thy eternal Charity retains the same Affections for those that rely on thee.

Still thy All-seeing Wisdom governs the World, with the same immense, unalterable Goodness.

Nay, surely now the Streams of thy Mercy run more strong ; and have wrought to themselves a larger Channel.

Since thou broughtest down the Waters from above the Heavens ; and openedst in thine own Body a Spring of Life.

A Spring of Pleasures, of Joy and Bliss, to revive our Hearts ; and overflow them with a Torrent of everlasting Pleasures.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

God is my Saviour, whom shall I fear ?
God is my Protector, of whom shall I be afraid ?

Ant.] Seek ye first the Kingdom of God, and all Things shall be added unto you.

PSALM XIII.

LET us then sit down in Peace, O my Soul ; and rest secure in the Bosom of Providence.

Let us not disturb the Order of those Mercies ; which our God hath designed us in his eternal Councils.

Every

Every Accident may be turn'd into Vertue; and every Vertue is a Step to our glorious End.

If our Affairs succeed, let us praise our great Benefactor, and think what he'll give us hereafter, who so favours us here.

If they miscarry, let us yield to the Will of Heaven, and learn by our Crosses in this World, to betake us to the other.

Whatever happens, let this be our constant Rule, to provide for the future Life, and be contented with the present.

Shall we not patiently accept a little Evil from him, that has given us so much Good?

Shall the being without some one Thing we need not, more sensibly affect us, than the having of all we need?

Ingrateful we! the common Benefits we all enjoy, deserve the Thanksgiving of a whole Life.

The Air we breath in, the Sun that shines upon us; the Water and the Earth that so faithfully serves us:

The Exercise of our Senses, and the Use of our Wits, if not in Excellence, at least to some Degree.

All these, O Lord, thou generally givest to the Good and to the Bad; and for the least of these none can praise thee enough.

What shall we say to those high supernatural Blessings; The Son of God to redeem us, and Heaven to reward us?

What

What shall we say? Can we yet complain, because some few, perhaps, are more prosperous than we?

Should we not rather look down on the many below us, and be thankful to see our selves more favour'd than they?

Should we not reckon o're the Miseries of Mankind: and bless our God that has so far preserv'd us?

Had we some desperate Canker breeding on our Face, or noisome Leprosie spreading over our Skin:

(These, we must confess, are incident to our Nature; and more than these due to our Sins.)

What would we give to be as now we are? How gladly change for a moderate Affliction?

'Tis but interpreting our worst Condition well, to find Motives enough for our Gratitude to God.

'Tis but interpreting our best Condition sorrowfully, and we find Defects enough to think our selves miserable.

Did we adore as we ought the Wisdom of our God; we should easily trust Him to rule his own World.

Could we understand the secret Character of his Decrees, we should read in each Syllable a perfect Harmony.

Teach us, O thou blest Enlightner of our Minds; teach us to expound thy Actions in a fair Sense.

Suffer

Suffer us not to follow our private Spirit; lest we create to our selves a voluntary Misery.

Still let us construe the Afflictions thou sendest us; as meant to correct, not to destroy us:

To prevent some Sin, or beget some virtuous Practise in us; and when we need our Crosses no longer, thou'lt take them away.

Mean while, O gracious Lord, make us wait thy Time, and not impatiently prescribe Limits to Thee.

Make us rejoyce that our Lots are in thy Hands; but O let thy Mercy chuse favourably for us.

Dispose as thou pleasest our Condition here; only our Portion hereafter let that be with thy Blessed.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

Seek first the Kingdom of God, and all Things else shall be added unto you.

Our Father, &c.

First Lesson.

TRUST in our Lord with all thy Heart; and lean not to thy own Understanding. In all thy Ways think on him, and he will direct thy Paths. Be not wise in thine own Conceit; fear God, and depart from Evil. The greater thou art, the more humble thou

thou shouldst be; seek not the Things that are too high for thee, nor search into those above thy Strength; but the thing that God has commanded thee, that do thou; and in many of his Works be not thou curious, since it is not necessary for thee to see with thine Eyes those things that are hidden. Lay up thy Treasure according to the Commandments of the Most High, and it shall profit thee more than Gold. Shut up Alms in thy Store-houses, and it shall deliver thee from all Affliction: It shall fight for thee against the Enemy better than a mighty Shield and strong Spear: In all thy Gifts shew a chearful Countenance, and pay thy Tithes with Gladness. Give to the Highest according to what he has given thee, and with a good Eye give according to the Ability of thy Hands; for the Lord is thy Rewarder, and he will repay thee Seven times as much. When a Man's Ways please the Lord, he maketh even his Enemies to be at Peace with him. The Heart of Man deviseth his Way, but the Lord directeth his Steps. He that is patient is better than he that is strong; and he that rules over his Mind, than he who conquers Cities. There is no Wisdom, nor Understanding, nor Council against the Lord.

Ref. Well may we give thee, O Lord,
some part of what we have, since we re-
ceiv'd

ceiv'd from thee all we have; well may we give with gladness to thee, since thy Bounty rewards us with so great Advantage. * *O Make us still mistrust our selves, and with an humble Confidence rely on thee.* Without thy Blessing our Labour is in vain, and against thy Decrees no Policy can succeed; but if we humbly submit to thee, thou wilt direct us; if we keep thy Commandments, thou wilt defend us. * *O Make us still —*

Second Lesson.

When thou comest to serve the Lord, prepare thy Soul for Temptation; cleave unto him, and depart not away, that thou mayest be encreased at thy last End. Whatever is brought upon thee, take chearfully, and be patient when thou art changed to a low Estate; for Gold is try'd in the Fire, and acceptable Men in the Furnace of Adversity. Believe in God, and he will help thee; order thy Way aright, and trust in him. Ye that fear the Lord, wait for his Mercy, and go not aside, lest ye fall: Ye that fear the Lord, believe him, and your Reward shall not fail: Ye that fear the Lord, hope for good, and for everlasting Joy and Mercy. Look at the Generations of old, and see, did ever any trust in the Lord, and was confounded, or did any abide in his Fear and was forsaken? Or whom did he ever despise that call'd

call'd upon him; for the Lord is full of Compassion and Mercy, Long-suffering, and very pitiful, and forgiveth Sins, and saveth in time of Affliction. Woe to the fearful Hearts, and faint Hands, and the Sinner that goeth Two Ways. Woe to them that are faint-hearted, who believe not God, and therefore shall not be defended.

Ref.] Teach us, O gracious Lord, to begin our Works with fear, and to go on with Obedience, and finish them with Love, and after all, sit humbly down in Hope, and with a chearful Confidence look up to thee, * *whose Promises are faithful, and Rewards infinite.* All this we may do for Men, and yet they fail us; we may fear and obey, and they forget our Service; we may love, and hope, and yet they neglect our Affections; only thou, O Lord our God, whom we no way can benefit, dost every way oblige us. * *Whose Promises* —

Third Lesson.

BEcause Sentence against an Evil-doer is not speedily executed, therefore the Hearts of the Sons of Men are fully set in them to do Evil. But tho' a Sinner sin an Hundred times, and his Days be prolonged, I know it shall be well with them that fear the Lord. There are just Men to whom it happeneth according to the Works of the Wicked, and there are Wicked to whom it hap-

happeneth according to the Works of the Righteous. The Righteous and the Wise are in the Hands of God, yet no Man knoweth either Love or Hatred by all that is before him; because all things come alike to all, and there is one Event to the Righteous, and to the Wicked, to the Good, and to the Clean, and to the Unclean; as is the Good so is the Sinner, and he that Swareth, as he that feareth an Oath; Yea, also the Hearts of the Sons of Men are full of Evil, and Madnes is in their Hearts while they live, and after that they go to the Dead. I returned and saw under the Sun, that the Race is not to the Swift, nor the Battle to the Strong, neither yet Bread to the Wise, nor Riches to Men of Understanding, nor Favour to Men of Skill, but Time and Chance happeneth to them all.

*Ref.] And sure 'tis fit it should be so; For what can infinite Power and Goodness do, but that which is best? Lord, I adore thy Providence, which scatters these temporal Things with a seeming Negligence, as Trifles of so little Importance, that they signifie neither Love nor Hatred. * Nothing, indeed, but Heaven is considerable; nothing but Eternity deserves our Esteem. Fix thou our Steps, O Lord, that we stagger not at the uneven Motions of the World; but steddily go on to our glorious Home; neither censuring our Journey by the Weather*

ther we meet with, nor turning out of the Way, for any Accident that befalls us.

* *Nothing, indeed, but——*

Glory be to the Father, &c.

As it was in the Beginning, &c.

Pause, &c. then Lauds: Or if Mattins alone be said, end as follows

Antiphon.

I saw the bright Sun shew his flaming Eyes, and behold a thousand Rays fill'd the Air, and beautifully gilded the Earth. His glorious Face but mask'd it self in a Cloud, and immediately they vanish'd away, and their Place was not to be found no more; and I said, Such, O my God, just such is the Stability of every Creature.

V. Even the Line we now repeat must beg its Breath of thee,

R. And stop if thou deniest it.

Let us Pray.

O God, the eternal Source and Necessity of Being, on whose free overflowing that of the whole Creation every Moment depends! Strike, we beseech thee, our Hearts with a continual Dread and Reverence of thy absolute Dominion, which should it but never so little suspend thy Bounty, we should instantly vanish into nothing; and grant that as we know thou preservest this World, to grow daily riper

for the other, to which thou hast ordain'd it, we may by thy Grace so husband our Time here, as in the next Life to possess thy Eternity through our Lord Jesus Christ, who lieveth &c.

Te Deum Laudamus.

WE Praise thee, O God, we acknowledge thee, &c. as in *Sunday Mattins.*

Tuesday LAUDS.

O God, make, &c. as at *Sunday Lauds.*

Antiphon.

Praise our Lord, O my Soul, and all that is within thee, praise his holy Name.

PSALM XXXI.

BE thou eternally ador'd, O God of our Salvation; and may thy Praises be sung by thy Servants for ever.

When our first Parents had disobey'd thy Precepts; to the Ruin of themselves and their whole Posterity;

Thy Mercy immediately provided a Remedy; and graciously promised a powerful Redeemer, who should suffer as Man, and satisfy as God.

A meritorious Redeemer that should conquer Sin, and Death; and crush in Pieces the Serpents Head.

A Redeemer that should fully repair the Breaches of Mankind; and die as a Pledge for our Sins.

En-

Enlightning our Eyes with a clearer View of those excellent Truths that concern our Peace, and his All-sufficient Merits, and Satisfaction.

And supporting our Nature with a stronger Grace, to bear us safely on thro' all Encounters ;

Till we arrive at the Land of Rest ; and be receiv'd for ever into that glorious Kingdom.

O blessed Jesus ! our Strength, and our Guide ; who knowest, and pitiest our weak Capacities ;

Who in thy tender Care has contrived such means ; that nothing can undo us but our own Perverseness ;

How easie hast thou made the Way to Heaven ? How light the Burthen thou layest upon thy Followers ?

'Tis but to love thee our greatest Benefactor ; and we perfectly fulfil every Branch of thy Law.

'Tis but desiring to see thee, our supreme Beatitude ; and we are sure to possess an Eternity of Joy.

Blessed, O my God, be the Wisdom of thy Providence ; which alone knows the Way to draw Good out of Evil.

Which not only restores us to our first Degree ; but makes even our Fall rebound us to a greater Height.

Lord, as thy Goodness turns all things to the Advantage of thy Elect ; O may thy Elect praise thy Goodness in all things.

Glory be, &c. As it was, &c.

PSALM XXXII.

ADmirable, O Lord, wert thou in thy merciful Promises ; but infinitely more in thy wonderful Performance.

Thou didst not depute an Angel to supply thy Place ; nor entrust so tender a Work to the Management of a Seraphin.

But thy Self didst bow the Heavens, and come down ; and with thy own blest Hands work our Redemption.

Thy Self didst take upon thee our frail Nature ; and vouchsafe to be born of an humble Virgin.

Condescending to the Weakness of a Child ; a Child whose Parents were poor and unesteem'd in the World.

Not declining the mean Entertainment of a Stable ; O how unfit for the Birth of the King of Heaven !

But contenting thy Self with the Cradle of a Manger ; and the uneasy Lodging of a Bed of Straw.

Refusing the soft Accommodation of the Rich ; to undergo the Inconveniencies of a poor Stranger.

Only the faithful *Joseph* stood waiting on thee ; and provided, as he was able, for his helpless Family.

Only thy pious Mother dearly embraced thee ; and wrap'd thy tender Limbs in little Clouts.

Won-

Wonder, O Heavens ! and be amaz'd, O Earth ! and every Creature humbly bow your Heads.

Bow, and adore this incomprehensible Mystery ; The Word was made Flesh, and dwelt among us.

But most of all, we, who are most concern'd, the banished Children of unfortunate *Adam*.

Let us bow down our Faces to the Dust ; and prostrate adore so unspeakable a Mercy.

Behold, thus low my Saviour stoop'd for me ; to check the Pride of my corrupted Nature.

Behold, thus low he stoop'd to take me from the Ground ; and raise me to the Felicities of his own Kingdom.

Lift up thy Voice with Joy, O my Soul ; and sing *Hosanna* to the new-born Jesus.

Call all the blessed Angels to celebrate his Birth ; and repeat afresh that Heavenly Anthem ;

Glory be to God on high, on Earth Peace, Good-will towards Men.

Lift up thy Voice aloud, O my Soul ; and to the Choirs of Heaven joyn the Musick of the Church.

Glory be to the Father, &c.

As it was in the Beginning, &c.

PSALM XXXIII.

R Ejoyce all you faithful Nations of the Earth; when you hear the sweet Name of our dear Redeemer.

Rejoyce, and with your bended Knees and Hearts, adore the blessed Jesus.

He is the Son of the Ever-living God; equally participating the Glories of his Father.

He is that Great *Messias* whom the Prophets foretold; and all the ancient Saints so long expected.

At length in Fulness of Time he came, to visit in Person our miserable World.

He came with his Hands full of Miracles; and every Miracle full of Mercies.

He made the Crooked become strait; and the Lame to walk, and leap for Joy.

He open'd the Ears of the Deaf to hear; and gave Sight to them that were born blind.

He loosen'd the Tongues of the Dumb to speak; O may he govern ours to sing his Praise!

He cleansed the Lepers with a Word of his Mouth; and healed their Diseases who but touch'd his Garment.

To the Poor he reveal'd the Treasures of his Gospel; and taught the Simple the Mysteries of his Kingdom.

He cast out Devils by the Command of his Will, and forced them to confess and adore his Person. He

He raised the Dead from the Grave to Life; the Dead that was Four Days buried and corrupted.

Nay, even himself being slain for us upon the Cross; and his Tomb made fast, and secured with a Guard:

He raised again by his own victorious Power; and carried up our Nature to the highest Heavens.

All these stupendious Signs, O glorious Jesus! were done by the Hand of thy Almighty Mercy.

To witness thy Truth with the Seal of Heaven; and endear thy Precepts with obliging Miracles.

That thus engaged we might believe in thee; and obeying thy Law, be eternally saved.

O let not all this Love, dear Lord, be lost; by so many Tokens so kindly expressed.

One Miracle more we humbly beg; but one as strange, and hard as any of the rest.

Softens our Stony Hearts into a tender Sense of thy great Goodness, and their own true Duty.

Raise our dead Spirits from this heavy Earth, to dwell with thee in the Land of the Living.

That as we here admire thy bounteous Power; and daily sing the Wonders of thy Grace:

We may hereafter adore thy blessed Self;
and sing eternally the Wonders of thy
Glory.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Ant.] Praise our Lord, O my Soul, and
forget not all his Benefits.

Jude 24, 25.

Now unto him that is able to keep you
from falling, and to present you faultless
before the Presence of his Glory with ex-
ceeding Joy.

To the only wise God our Saviour be
Glory and Majesty, Dominion and Power,
both now and evermore. *Amen.*

H Y M N X.

LET others take their Course,
And sing what Name they please;
Let Wealth or Beauty be their Theme,
Such empty Sounds as these.

For me I'll ne'er admire
A Lump of burnish'd Clay;
Howe'er it shines, it is but Dust,
And shall to Dust decay.

Sweet Jesus! is the Name
My Song shall still adore;
Sweet Jesus is the charming Word
That does my Life restore.

When

When I am dead in Grief,
Or, which is worse, in Sin;
I call on Jesus, and he hears,
And I to live begin.

Wherefore to Thee, bright Name,
Behold, thus low I bow;
And thus again; yet is all this
Far less than what we owe.

Down then, down both my Knees,
Still lower to the Ground;
Whilst, with mine Eyes and Voice lift up,
Aloud these Lines do sound.

Live, glorious King of Heaven,
By all thy Heaven ador'd;
Live, gracious Saviour of the World,
Our chief and only Lord.

Live, and for ever may
Thy Throne establish'd be;
For ever may all Hearts and Tongues
Sing Hymns of Praise to Thee. *Amen.*

Benedictus, as in Sunday Lauds.

Antiphon.

Behold, our faithful Lord has remembered his Word, he has raised up amongst us the long-expected Prophet like *Moses*, and put his Word in his Mouth, and he hath taught us.

V. He

V. He has led us out of the Bondage of *Egypt*.

R. And made us a Way to the true Land of *Canaan*.

Let us Pray.

O God, who to preserve in Reach of Happiness those whom thou preferrest in Being, didst send down in the Fulness of Time (as thy Mercy, as ancient as our Misery, promised) the true *Messias* to save the World from the Ruin into which it was plunged by *Adam's* Fall; Fill our Souls, we beseech thee, through deep Admiration of this thy excessive Bounty, with an overflowing Love of thy Self, infinitely fuller of thy Goodness than can be expressed; and grant that this Love to us may so powerfully endear to us our Heavenly Master's gracious Precepts, and Example, that our perfect observing them may raise reciprocally this thy Love, till it fit us for our only Bliss, the eternal Enjoyment of thee, through our Lord Jesus Christ. *Amen.*

Tuesday

Tuesday Vespers.

In the Name, &c. as at Sunday Vespers.

Antiphon.

Who is like thee, O Lord, among the Gods ! Who is like thee, terrible in Judgments !

PSALM XXXIV.

Speak no more proudly, vain Dust ; nor provoke any longer the living God.

Seal up thy Lips in humble Silence ; and tremblingly remember his dreadful Judgments.

Remember how the Earth opened it self, and swallow'd up alive so many Thousands.

Remember how the Clouds rain'd Fire and Brimstone ; and bury'd whole Cities in their own Ashes.

Remember how the greatest Deluge o'respread the World ; and swept away almost all Mankind.

Remember, and ask the Cause of all this Ruin ; and tell it aloud to the bold Offender.

Tell him, 'twas Sin, and such as his, that drew upon him so swift Destruction.

Sin threw the Angels down from Heaven ; and chain'd them up in eternal Darkness.

Sin

Sin banish'd *Adam* out of Paradise; and turned that delicious Garden into a Field of Weeds.

O God, how terrible is thy mighty Arm; when thou stretchest it forth to be avenged on thine Enemies!

O Sin, how fatal is thy desperate Malice; that pulls on our Heads all the Thunder of Heaven!

O my Soul, how dull and senseless are we; to sleep secure as if all were safe!

Can we repeat these amazing Truths; and not tremble at the Wrath of the Divine Justice?

Can we consider the deplorable End of Sinners; and still go on in the Ways of Sin?

Even while we sing thy Praises, O glorious Lord! our very Duty should fear before thee.

What should corrupted Nature then do; when it sees it self ready to offend thee?

What should a guilty Conscience do; when it sees it self ruined by offending thee?

Strike thou our Hearts, O thou Infinite Majesty! with an awful Reverence of thy Great Name.

Correct our many Levities into a pious Sadness; and break our proud Spirits to bow to thee.

Still may our Consciences cry aloud within us; Dare you commit this Evil, and sin against God?

Dare

Dare you commit this Evil, und undo
your selves ; and plunge your own Souls in-
to everlasting Torments ?

Forbid so rash a Madness, gracious Lord ;
and make thy Judgments on others Mercies
to us.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

Who is like thee, O Lord, among the
Gods ! Who is like thee, terrible in Judg-
ments !

Ant.] Who is like thee, O Lord, among
the Gods ! Who is like thee, amiable in
Mercies !

PSALM XXXV.

WIpe away the Tears from thine Eyes,
O my Soul ; and clear thy Heart
from all Clouds of Despair.

He that is thus Infinite in Power to pu-
nish, is full as Infinite in Goodness to save us.

How often have we broke his Divine
Commands ? yet still his Earth sustains, and
serves us.

How often have we abused his Fulness
of Bread ? yet still his Clouds shower Plen-
ty upon us.

Himself with his own Almighty Word
confined the Waters, and sharply reprov'd
their Officiousness to destroy.

Hither-

Hitherto shall you come, and no farther;
and here will I stay your proud Waves.

Only the ambitious Angels find no Forgiveness, because their Obstinacy and immutable Pride refuses to seek it of God.

Else could those Rebel Spirits acknowledge their Crimes, and turn again to obey their Maker.

We may piously believe his infinite Wisdom and Clemency would have found Means of Salvation for them, and restore them to shine in their first bright Seats.

But O! the inestimable Love vouchsafed to Adam, and to us Dust and Ashes his Posterity.

For whom the Sovereign King of Heaven humbled himself to descend upon Earth:

Leading a poor laborious Life, and suffering a painful-ignominious Death.

To make Expiation for our Sins, and teach us how to live, and how to die, and what to do, and what to aim at in both.

Thy Mercies, Lord, are above all thy Works; and this above all thy Mercies.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

Who is like unto thee, O Lord, among the Gods! Who is like thee, amiable in Mercies?

Ant.] Dreadful art thou, Lord, in the Terror of thy Judgments; but infinitely more amiable in the Sweetness of thy Mercies?

PSALM

PSALM XXXVI.

STill let us sing the Mercies of our God;
and hold, and shake a little longer this
sweet Key.

When we, alas! lay buried in the Abyſs
of Nothing; his own free Goodneſs firſt
call'd us into Being.

He faſhion'd our Limbs in our Mothers
Womb; and fill'd our Nurſes Breſt with
Milk.

He enlarg'd our little Steps when we be-
gan to go; and carefully preserv'd our
helpleſs Infancy.

Commanding even his Angels to bear us
in their Hands; leſt we daſh our Feet a-
gainſt a Stone.

How many Dangers have we happily
eſcap'd; and not one of them but was go-
vern'd by thy Providence?

How many Bleſſings do we daily receive;
and not one of them but proceeded from his
Bounty.

He provided Tutors to inſtruct our
Youth, and plant in our tender Minds the
Seeds of Vertue.

He appointed Paſtors to feed our Souls;
and ſafely guide them in the Ways of Blifs.

He founded his Church on an immovable
Rock, to render our Faith firm and ſecure.

He ſeal'd his Love with Sacraments of
Grace, to breed, and nourish up in us the
Life of Charity.

All

All this thou hast done, O merciful Lord !
the wise Disposer of Heaven and Earth.

All this thou hast done, and still goest on;
by infinite ways, to gain us to thy Love.

Thou commandest us to ask, and prom-
isest to grant ; thou invitest us to seek,
and assurest us to find.

Thou vouchsafest even thy Self to stand
at the Door, and knock ; and if we open
thou enterest, and fillest our Hearts with Joy.

If we forget thee, thou renewest afresh
our Memory ; if we fly from thee, thou
still findest some Means to recal us.

If we defer our Amendment, thou pati-
ently stayest for us ; and when we return,
thou openest thy Arms to embrace us.

Surely, O my God ! from all Eternity
thou hast cast thy gracious Eye upon us.

Surely thy merciful Hand has signed our
Lot, and mark'd us out for thy everlasting
Favours.

We know thy Ways are in the deep Abyss ;
and none can sound the Bottom of thy
Counsels.

Yet may we safely look on the flowing
Streams ; and gather this Comfort from
their gentle Course.

When we were not, thou freely lovedst
us ; thou wilt not forsake us now we strive
to love thee.

When we had lost our Way, thou sought-
est after us ; thou wilt not refuse us now
we seek after thee.

Lord

Lord, all we have is derived from thee ;
all that we can expect can come from none
but thy Self.

Accomplish thine own blest Purpose in
us ; and finish these happy Beginnings to-
wards us.

For our Hopes are great, thou hast cho-
sen us to thy Glory, since already thou hast
so kindly disposed us by thy Grace.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

Dreadful art thou, O Lord, in the Ter-
ror of thy Judgment ; but infinitely more
amiable in the Sweetness of thy Mercies.

Rom. 13.

LET every Soul be subject to the higher
Powers ; for there is no Power but
of God : The Powers that be, are ordain'd
of God.

Whosoever therefore resisteth the Power,
resisteth the Ordinance of God ; and they
that resist shall receive to themselves Dam-
nation.

For Rulers are not a Terror to Good
Works, but to the Evil : Wilt thou then
not be afraid of the Powers ? Do that
which is good, and thou shalt have Praise
of the same.

For he is the Minister of God to thee for
Good. But if thou do that which is evil,

K

be

be afraid ; for he beareth not the Sword in vain : For he is the Minister of God, a Revenger to execute Wrath upon him that doth Evil.

Wherefore ye must needs be subject, not only for Wrath, but also for Conscience sake.

For, for this Cause pay you Tribute also.

Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour.

Owe no Man any thing but to love one another ; for he that loveth another hath fulfilled the Law.

HYMN XI.

FAin would my Thoughts fly up to thee,
Thy Peace, sweet Lord, to find.
But when I offer, still the World
Lays Clogs upon my Mind.

Sometimes I climb a little way,
And thence look down below ;
How nothing there do all things seem,
That here make such a Show.

Then round about I turn my Eyes,
To feast my hungry Sight ;
I meet with Heaven in every thing,
In every thing Delight.

I see thy Wisdom ruling all,
And it with Joy admire;
I see my self among such Hopes,
As set my Heart on Fire.

When I have thus triumph'd a while,
And think to build my Nest;
Some cross Conceit comes fluttering by,
And interrupts my Rest.

Then to the Earth again I fall,
And from my low Dust cry;
'Twas not in my Wing, Lord, but thine,
That I got up so high.

And now, my God, whether I rise,
Or still lie down in Dust;
Both I submit to thy blest Will,
In both on thee I trust.

Guide thou my Way, who art thy Self,
My everlasting End;
That every Step or swift, or slow,
Still to thy Self may tend.

To Father, Son, and Holy Ghost,
One consubstantial Three,
All highest Praise, all humblest Thanks,
Now; and for ever be. *Amen.*

Antiphon.

What Heart can resist the Great King of Kings, terrible and amiable, and mightily shewing both in glorious Miracles of Vengeance, and Love?

V. His Right-Hand holds out a Golden Sceptre.

R. And his Left a flaming Sword.

Let us Pray.

O God, who by Hopes and Fears, the main Swayers of our Nature here, hast graciously provided to counterpoise our Weight downwards, and sustain our faint Progress up to thee in thy Kingdom! Grant, we humbly beseech thee, that the many notorious Examples of thy dreadful Judgment on obstinate and incorrigible Sinners, may powerfully overawe our Vices, and Impenitence, and thy many more Instances of Indulgence and Mercy to the Penitent, and truly desirous of Vertue, may encourage our Weakness, and make us effectually endeavour to gain it, by the abundant, and surely efficacious Grace, and Means thou hast vouchsafed us in thy Church, thro' our Lord Jesus Christ, who liveth and reigneth with thee, and the Holy Ghost, one God, blessed for ever. *Amen.*

V. O Lord, hear, &c. as at *Sunday Vespers.*

Tuef-

Tuesday Compline.

V. Our Help is in, &c. as at *Sunday Compline.*

Antiphon.

Thou art, O Lord! all Goodness and Patience, and we, alas! all Sin and Disobedience.

PSALM XXXVII.

GOOD God! how extreamly ingrateful are we! how strangely insensible of our manifest Duty!

Every Creature hears thy Voice but we; every thing lives by Rule but we.

The Sun observes his constant Rising; and sets exactly at his appointed Time.

The Sun stands still if thou commandest; and even goes back to obey thy Will.

And yet the Sun pretends no Reward; nor looks to be placed in a higher Heaven.

We who expect those glorious Promises; and aim no lower than the Heaven of Heavens:

Shall we forget the Law of our God; that only instructs us to perfect our selves.

We, who are bought by the Blood of Jesus; and freely redeem'd by his Sacred Cross:

Shall we neglect so gracious a Saviour? whose only Design is to draw us to his Love,

K 3

shall

Shall we neglect so generous a Love ;
whose only Effect is to make us happy ?

O may thy holy Will, dear Lord, be all
our Rule ; and thy gracious Hand our only
Guide.

O may thy infinite Goodness engage us
to love thee ; and thy blessed Love prepare
us to enjoy thee.

Glory be to the Father, &c.

As it was in the Beginning, &c.

PSALM XXXVIII.

WHat did I say, O Lord my God ! we
guide not our Lives by thy strait
Rules ?

It was too mild and gentle a Reproof
for us, who quite contradict thy Laws.

What thou forbiddest we eagerly pur-
sue ; and what thou commandest our Fro-
wardness still resists.

We boldly converse with Temptation
and Sin ; which thy Charity adviseth us to
fly like Death.

We timorously fear a Loss or a Frown ;
where thou bidst us proceed with undaunt-
ed Courage.

We govern our Actions by our own wild
Fancies ; and expect thy Providence should
comply with our Humours.

We would have thee relieve us when we
list ; and rain, and shine as we think fit.

Pardon, O gracious Lord, this rude Per-
verseness, and fashion our Spirits to submit to
thee.

Make

Make us exactly observe what thou prescribest ; how bitter soever it taste to our Sense.

We are sure thy Wisdom knows our Infirmities ; we are sure thy Goodness delights in our Relief.

Glory be to the Father, &c.

As it was in the Beginning, &c.

PSALM XXXIX.

TWas not alone to make the Day, that thou, O Lord, didst make the Sun : But to teach us these pious Lessons ; and write them plain, as its own Beams.

So shall our Light shine forth to others ; and so our Charity warm their Coldness.

So when they say we are under a Cloud ; we should, like the Sun, be really above it.

And though we appear sometimes eclipsed ; or even extinguished in a Night of Sorrow.

Still we should shine to our selves, and Thee ; and still go on the Ways of Light.

Still, like the regular Sun, unchangedly expect the appointed Periods of Bright, and Dark.

Only in this we gladly disagree ; and blessed be our God who made the Difference.

Not like the Sun, that every Night goes down ; and must at last be quite put out.

When we have finish'd here our Course;
and seem to set to this dark Earth:

We hope to rise, and set no more; but
shine perpetually in a brighter Heaven.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

Thou art, O Lord, all Goodness, and
Patience, and we, alas! all Sin, and Diso-
bedience.

HYMN XII.

BLessed, O Lord, be thy wise Grace,
That governs all our Day;
And to the Night assigns its Place,
To rest us in our Way.

If Works the labouring Hand impair,
Or Thoughts the studious Mind;
Both are consider'd by thy Care,
Both fit Refreshment find.

Fit to relieve their present State,
Fit to prepare the next;
While we are taught to meditate,
This plain and useful Text.

As every Night lays down our Head,
And Morning opes our Eyes;
So shall the Dust be once our Bed,
And so we hope to rise.

To

To rise, and see thy beauteous Light,
Spring from those Eyes of thine;
Not to be check'd by any Night,
But clear for ever shine.

All Glory to the sacred Three,
One Ever-living Lord;
As at the first, still may he be
Belov'd, Obey'd, Ador'd. *Amen.*

Chap. 1. Ver. 7.

BUT the End of all things is at hand, be ye therefore sober, and watch unto Prayer.

And above all things have fervent Charity; for Charity shall cover a Multitude of Sins.

Use Hospitality one to another without grudging.

As every Man hath received a Gift, even so minister the same one to another, as good Stewards of the manifold Grace of God.

If any Man speak, let him speak as the Oracles of God: If any Man minister, let him do it as of the Ability which God giveth, that God in all things may be glorified, thro' Jesus Christ, to whom be Praise, and Dominion for ever and ever. *Amen.*

Antiphon.

The Sun runs its Course, or stands still,
or goes back, as thou commandest; the
raging

raging Sea grows calm, nay, divides its Waves at thy Word. Only thine own *Israel* resists the Voice of their God.

V. A Rod of Direction is the Sceptre of thy Kingdom:

R. Swaying Man to observe the Discipline of Life.

Let us Pray.

O Gracious God, whose Laws are but necessary Rules of Soul-saving Love, and whose Commands are but efficacious Advices of what our Nature needs to make it happy; quicken, we beseech thee, the Slackness of our Obedience to them, by often reflecting on this thy generous Goodness; and grant that the ready Observance paid by all other Creatures to thy holy Will in serving us, may so reproach our perverse resisting the Guidance of thy sweet Spirit towards our own only Good, which thou kindly callest thy Service, that we may feel our selves confounded with Shame at our notorious Follies, and be henceforth apter to learn, by all the World about us, our Duty to thee, through our Lord Jesus Christ. *Amen.*

Vouchsafe us, &c. to the End, as in Sunday Compline.

Wed-

Wednesday Mattins.

The Introduction to be said as Page 1.

Invitatory.

Come let us Adore our God that governs us.

Come let us Adore our God that governs us.

HE is our great, and Sovereign Lord, the absolute King of Heaven, and Earth; he sees at once the whole Frame of all Things, and throughly comprehends their various Natures.

Come let us Adore our God that governs us.

To every Creature he appoints a fit Office, and guides all their Motions in perfect Order; till he has wrought his glorious Design to finish the World in a beauteous Close.

Come let us Adore our God that governs us.

All these he governs by his infinite Wisdom; and all for the Good of them that love him; his Counsels are deep, and beyond our Reach, but all his Ways are just, and merciful.

Come let us Adore our God that governs us.

He

He governs his Enemies with a Rod of Iron, and punishes their Wilfulness with eternal Miseries; but his Servants he blesses with the Privilege of Children, and provides for their Duty a rich Inheritance.

Come let us Adore our God that governs us.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Come let's Adore, &c.

Come let's Adore, &c.

HYMN XIII.

O Pen thine Eyes, my Soul and see,
Once more the Light returns to thee;
Look round about, and chuse the Way,
Thou mean'st to travel o're to Day.

Think on the Dangers thou may'st meet,
And always watch thy sliding Feet;
Think where thou once hast fall'n before,
And mark the Place, and fall no more.

Think on the Helps thy God bestows,
And cast to steer thy Life by those;
Think on the Sweets thy Soul did feel,
When thou didst well, and do so still,

Think on the Pains that shall torment,
Those stubborn Sins that ne'er repent;
Think on those Joys that wait above,
To crown the Head of holy Love.

Think

Think what at last will be thy part,
If thou goest on where now thou art ;
See Life, and Death set thee to chuse,
One thou must take, and one refuse.

O my dear Lord, guide thou my Course,
And draw me on with thy sweet Force ;
Still make me walk, still make me tend,
By thee my Way, to thee my End.

All Glory to the Sacred Three,
One undivided Deity ;
As it has been in Ages gone,
May now, and ever still be done. *Amen.*

Antiphon.

The Day will come, it will infallibly
come, when God will destroy all that work
Iniquity.

PSALM XL.

WHY do you laugh, unhappy Wretches!
to tire your selves in the ways of
Sin ?

Ways that indeed seem smooth at first ;
but lead to Danger, and end in Ruin.

Why do you boast your pleasant Life ;
who lie asle ep in the Arms of Death ?

Awake; and chase the Dream away ;
that deludes your sick Heads with empty
Fancies.

Awake,

Awake, and fill your Eyes with Tears ;
and sadly look on your real Miseries.

Whither, alas ! will your Souls be hurried ; when in cold Despair you sigh away your last faint Breath ?

They shall fly away amaz'd from the Sight of Heaven ; and hide their guilty selves in eternal Darknefs.

There shall they dwell with intolerable Pains ; weeping, and wailing, and lamenting for ever.

Their Understanding shall sit as in a deep Dungeon ; and think on nothing but its own Calamities.

Their Will shall be heightened to a Madness of Desire ; and perpetually wrack'd with Despair of obtaining.

Their Memory shall serve but to renew their Sorrows ; and their whole Souls be drown'd in the Sea of Bitterness.

They shall wish the Mountains to fall upon them ; and cry to the Hills to cover them.

But nothing shall fall on them, but the Wrath of God ; nor cover them, but their own Confusion.

There every Vice shall have its proper Torment ; prodigiously bred out of its own Corruption.

The Lascivious shall burn with unquenchable Fire ; perpetually flaming from their own Passions.

The Glutton, and Drunkard shall vainly sigh ; for a Drop of Water to cool their Tongues.

The

The Furious Cholerick shall rage like Mad-Dogs ; and the spiteful Envious gnaw their own Bowels.

The Riches of the Covetous shall be as Thorns in their Sides ; and the Proud be thrown down to the Bottom of Contempt.

The Sloathful shall miserably deplore their lost Time ; and languish with Grief at their stupid Nigligence.

But O, what horrid Pangs shall seize them all ; and wound, and pierce the very Center of their Souls !

When they shall see themselves eternally depriv'd of the bright, and blisful Vision of God.

When they shall see themselves eternally banish'd from the sweet, and gracious Presence of Jesus.

That God, who made them to enjoy his Glory ; that Jesus, who redeem'd them to be Heirs of his Felicity !

Then shall they curse the Day of their Birth ; and the unfortunate Companions that inveigled them to Sin.

They shall curse this vain deceitful World ? and cry out with a desperate enraged Fury ;

Are these the Effects of those fond Desires, whose Enjoyment we made our chief Felicity ?

Alas ! what avail now our wanton Liberties ; and the Fugitive Pleasures we so eagerly pursued ?

What

What Comfort receive we from those empty Honours ; and faithless Riches we so highly esteem'd ?

They all are vanish'd away like a Shadow ; and as a Cloud of Smoke that's scattered with the Wind.

But the Remorse, and Punishment endure for ever ; and torture our Spirits with perpetual Anguish.

Thus shall they cry, and none regard to hear them ; thus shall they mourn, and none be found to pity them.

O sad Expectance of a dissolute Life ! O dreadful Consequence of an impenitent Death !

Eternally to long for what they never can enjoy ; eternally to suffer what they can never avoid.

Blessed be thy gracious Providence, O God ; that with such tender Care forewarns us of our Dangers.

O save us too, dear Lord, from all those Dangers ; save us for thy Mercy's sake.

Save us, and make us fearful to do what when we have done, will make us miserable to suffer.

Quicken our Apprehensions of the ruinous Effects of Sin ; and with thy terrible Threatnings check our unbridled Passions.

That if thy glorious Promises move not our Hearts ; the Fear at least of Hell may fright us into Heaven.

Glory be, &c. As it was, &c.

Anti-

Antiphon.

The Day will come, it will infallibly come, when God shall destroy all that work Iniquity.

Ant.] The Day will come, it will infallibly come, that God will crown all that love his Glory.

PSALM XLII.

WHY do you mourn, you Children of the Light, to whom belong the Promises of Bliss?

Who feed on the pleasant Fruits of Piety, and the continual Feast of a good Conscience.

Who taste already the Sweetness of Hope; and hereafter shall be satisfied with the Fullness of Fruition.

What can molest your happy State; whom the God of Glory hath chosen for himself?

Whom he had adopted into his own Family, and designed for Heirs of the Kingdom of Heaven.

That blessed Kingdom where all Delights abound; and Sorrow, and Tears are banish'd away.

Where none are sick, or grown old, or die; but flourish in Health, and Youth, and immortal Life.

Where none are perplex'd with Cares, or Fears; but dwell secure and free for ever.

L

Where

Where we no more shall be subject to Chance ; no more exposed to the Danger of Temptation.

Where we no more shall be cross'd by others ; no more disquieted by our own Passions.

But a Serene Tranquility shall be perpetually within us ; and innumerable Joys all round about us.

Joy in the Excellencies of our glorified Bodies ; Joy in the Perfections of our enlarged Souls.

Joy in the sweet Society of Saints ; Joy in the glorious Company of Angels.

Joy in the ravishing Sight of our beloved Jesus ; Joy in the blissful Union with the ador'd Deity.

All shall be Joy, and Love, and Peace ; and all endure for eternal Ages.

Let then the Impenitent Sinner be frighted with Fear ; and the obdurate Heart break asunder with Grief.

But for the hopeful Innocent, let them always be glad ; and the Servants of Jesus rejoyce, and sing.

Sweet is the Yoke of thy Love, O Lord ! and light is the Burthen of thy Commands.

But O ! how far more rich are thy faithful Promises ? how infinitely greater thy glorious Rewards ?

When every Vertue shall wear its proper Crown ; and shine with a Diadem fit for its own Head.

The

The Humble there shall be highly exalted ; and the poor in Spirit preferr'd to be Kings.

The Meek shall possess the Holy Land ; and the Mourners be comforted with eternal Refreshments.

The clean of Heart shall see the God of Purity ; and the Lovers of Peace have the Privilege of his Children.

They who hunger and thirst after Heaven shall be filled ; and the Merciful entertained with the Embraces of Mercy.

They who suffer Persecution shall be abundantly rewarded ; and the Enlightners of others shine bright as the Stars.

They who relinquish any thing for God shall receive a Hundred fold ; and all the Just shall be in Glory for ever.

Then shall they bless the true Friend that reproved them ; and the charitable Hand that assisted them to their Happiness.

They shall bless the provident Mercies of their God, and sing aloud the Victories of his Grace.

Is this the Effect of those little Pains we took ? Are these the Repairs for those petty Losses we suffer'd ?

Happy we, who denied our selves Toys ; and now are advanced to these high Felicities.

Millions of Years shall pass away ; and our Glory shall seem then but to begin.

Millions of Millions shall pass away ; and our Glory shall be no nearer its End.

Thus shall they rejoyce, and none disturb them ; and thus shall they sing, and all the Heavens joyn with them.

O sweet Expectance of a pious Life ! O happy Consequence of a holy Death !

Eternally to be free from whatsoever can afflict ; eternally to enjoy whatever can delight.

Blest be thy gracious Providence, O God ; that with so large a Bounty wooes us to our Happiness.

Wooes us in a way we are so apt to be taken ; the Love of our selves, and our own great Interest.

As thou hast prepar'd such Felicities for us ; O may thy Grace prepare us for them.

O may this best of Works take up all our Time ; at least take up the best of our Time.

At least every Morning let us renew our Hopes ; and close the Evening with the same sweet Thoughts.

Let us not faint, and we surely shall see a prosperous Issue of all our Sorrows.

Still let us labour, still let us suffer ; our Troubles are short and our Joys eternal.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Anti.

Antiphon.

The Day will come, it will infallibly come, when God will crown all that love his Glory.

Ant.] What will it profit a Man to gain the whole World, and lose his own Soul? Or what shall we give in Exchange for our Souls?

PSALM XLIII.

Come now, my Soul, and chuse; for Life and Death are set before thee.

Chuse whilst thy gracious Lord allows thee Day; lest the Night of Darknes overtake thy Neglect.

Chuse, but remember thy Eternity is concern'd; and examine well e're thou make thy Resolve.

Call all the Pleasures of the World before thee; and ask if any of them be worth such Pains.

Ask, if to satisfy some irregular Passion, can recompence the Forfeiture of such Felicities?

Ask, if the vain forbidden Things thou lovest, deserve thy Affection better than thy Maker?

Are they more worthy in themselves, or beneficial unto thee; that thou canst prefer them before thy Redeemer?

Dost thou expect to be quiet by enjoying them ; or everlastingly happy in their Procurement ?

Will they protect thee at the Hour of Death ; or plead thy Cause at the Day of Judgment ?

O no ! they but deceive me with a smiling Look ; which I too oft have proved by dear Experience.

'Tis Heaven alone that yields a true Content ; 'tis Heaven alone that fills us with Delight.

Take then away your Flatteries, false World ; and leave me free for better Thoughts.

Turn thou thy Face to me, dear Jesus ; and keep mine Eyes still turned towards thee.

That I may look continually on thy glorious Beauty ; and be ravish'd for ever with the Charms of thy Sweetness.

'Tis thee, chaste Spouse of Souls, 'tis thee alone I chuse ; and dedicate my self entirely to thy Service.

Thou art my sole and absolute Lord ; be thou my Part, and inheritance for ever.

But, O my dearest Lord, do thou chuse me ; and guide my uninstructed Soul to chuse thee.

O make me chuse to love thee, till I come to see thee ; and then, I'm sure, I cannot chuse but love thee, and be ravish'd with thee for ever.

Here

Here we, alas ! move slowly in the Dark;
led on by the Argument of Things not seen.

Did we but clearly see what we say we
believe; we shou'd certainly change the
Course of our Lives.

Did we but see the Damned in their
Flames; or hear them cry in the midst of
their Torments :

How shou'd we fear to follow them in
their Sin; which we know hath plunged
them in all those Miseries?

How shou'd we strive against the next
Temptation; and cast about to avoid the
Danger?

Did we but see the Glories of the Saints;
or hear the sweet Hymns they continually
sing:

How shou'd we study to imitate their
Lives; which we know hath raised them
to all their Happiness?

How should we seek all Occasions of Im-
provement; and make it our Business to
work out our Salvation?

Nay, did our Faith but firmly believe
the Truths we every Day recite in our
Creeds;

What would we do to attain those Joys?
What would we do to escape those Sor-
rows?

Wou'd Half an Hour be too long to pray;
or once a Week too often to fast?

Wou'd the Pardon of an Injury be too hard a Law ; or the making Restitution too dear a Price?

Durst we return to our Sins again ; or spend our Time in Idleness and Folly?

Yet is all this as sure as if we saw it ; and would move us as much if we seriously consider'd it.

If we consider'd what I'm sure we believe ; we shou'd never live as I'm sure we do.

Which of us doubts but e're it be long we shall all be Dust ; yet which of us lives as if we thought to die ?

Pity, O gracious Lord, the Frailties of thy Servants ; and suffer not our Blindness to lead us to Ruin.

Supply our want of Sight by a lively Faith ; and strengthen our Faith by thy powerful Grace.

Make us to remember 'tis no Childrens Sport to gain, or lose the Kingdom of Heaven.

Make us chuse wisely, and pursue our Choice ; and as well use the Means, as like the End.

O set thou right the Byass of our Hearts ; that in all our Motions we may draw off from the World.

That they may still incline towards thee ; and rest at last in thy holy Presence.

Thou

Thou art our Lord, and we will serve thee in Fear; thou art our God, and we will love thee in Hope, and humble Confidence too of enjoying thee for ever.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

What will it profit us to gain the whole World, and lose our own Souls? Or what shall we give in Exchange for our Souls?

Our Father, &c.

First Lesson.

THE Fear of the Lord is the Beginning of Wisdom. If Sinners entice thee, consent not to them; for their Feet run to Evil, and their Hands make haste to shed Blood. Nay, themselves lie in wait even against their own Blood, and practise Deceit against their own Souls. They have hated Knowledge, and did not chuse the Fear of the Lord. Therefore shall they eat the Fruits of their Way, and be filled with their own Counsels. The Blessing of the Lord is on the Head of the Just, but Iniquity covers the Mouth of the Wicked. The Memory of the Just is blessed, but the Name of the Wicked shall rot. He that walketh uprightly walketh surely, but he that perverteth his Ways shall be known. He that digs a Pit shall fall into it, and he that lays a Snare for another shall perish in it. He
that

that giveth wicked Counsel, it shall be turned upon himself, and he shall not know whence it comes. He that will be revenged shall find Vengeance of our Lord, and he will surely keep his Sin in Remembrance. The Hope of the Just is Joy; but the Expectation of the Wicked shall perish.

Resp.] O sweet and admirable Providence! thou hast commanded, and so it is, That the inordinate Affection of every one shall be his Punishment: * *For as we sow, so shall we reap; and, as the Tree falls, so shall it lie.* Thy Grace, O Lord, is the Seed of Glory, and Sin the Root of Misery, He that sows to the Flesh shall reap Corruption; and he that sows to the Spirit shall reap Life everlasting. * *For, as —*

Second Lesson.

FOLLOW not thine own Mind, and thy Strength, to walk in the Ways of thine Heart; and say not, Who shall controul me for my Works? For the Lord will surely revenge thy Pride. Say not, I have sinned, and what Harm hath happen'd unto me? For the Lord is long-suffering, he will in no wise let thee go. Concerning Propitiation, be not without Fear to add Sin unto Sin. And say not, His Mercy is great, he will be pacified for the Multitude of my Sins; for Mercy and Wrath come from him, and his Indignation resteth upon
on

on Sinners. Make no tarrying to turn unto the Lord; and put it not off from Day to Day. For suddenly shall the Wrath of the Lord come forth, and in thy Security thou shalt be destroy'd, and perish in the Day of Vengeance. Though Hand join in Hand, the Ungodly shall not go unpunish'd.

*Resp.] My Soul, how many Thousands have been surpriz'd in the midst of their Sins, and hurry'd away to everlasting Sorrows? And we, alas! how many times have we been guilty? And yet our God has spar'd us. * O my indulgent Saviour, no other Reason can I give, why I am not miserable, but that thou art merciful. Blessed by thy Patience, that endures so long; and blessed be thy Grace, that delivers at last. * O my ———*

Third Lesson.

L End to thy Neighbour in the Time of his Need, and pay thou thy Neighbour again in due Season. Keep thy Word, and deal faithfully with him, and thou shalt always find that which is necessary for thee. Do good to the Just, and thou shalt have great Reward, if not from him, yet assuredly from the Lord. Loose thy Money for thy Brother, and thy Friend, hide it not under a Stone to be lost. Be not ashamed to say the Truth; for there is a Shame that brings Sin, and a Shame that brings

brings Glory and Grace. Accept no Man's Person against thy Soul, nor let the Respect of any cause thee to fall. Be not hasty in thy Words, and remiss in thy Deeds. Let not thy Hand be stretch'd out to receive, and closed to give. Be not as a Lion in thy House, nor oppress those that are under thee. Fear thou the Lord, and the King, and meddle not with them that are given to Change: For their Destruction shall suddenly come upon them. He that useth much Swearing shall be filled with iniquity, and the Plague shall not depart from his House. The Drunkard and the Glutton shall come to Poverty; and Drowsiness shall cloath a Man with Rags. I pass by the Field of the sloathful Man, and by the Vineyard of the Man void of Understanding, and behold it was grown over with Nettles. By what Things a Man sins, by the same he shall be tormented.

Resp.] Blessed, O my God, be thy Providence for ever, which so plentifully furnishes us with Rules of Vertue, and so safely guides all those Souls to Happiness, who chuse to live under thy sweet Government.
 * *As thou hast shew'd us the Way, Lord, give us Strength to walk in it; and bring us in the End to thy Eternal Rest.* Make us seriously reflect on every Line we read, and love the Truth when it most reproves us. Make us labour to correct every Error of our Lives,

Lives, and always humbly implore thy gracious Assistance. * *As thou hast* —

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

Before Man is Life and Death, Good and Evil; that which he chuses shall be given him.

V. He that follows Vertue chuses Good :

R. But the vicious Liver, endless Evil.

Let us Pray.

O God, whose wise Government reserves eternal Joys for those who observing thy Discipline of Love, mortifie their Affections here to all Things but Thee; and eternal Grievs for such as neglecting thy Law of Reason, indulge to their Passions! Grant, we humbly beseech thee, that thy gracious acquainting us with this indispensable Order, and End of thy Providence, may continually sway our Choice to leave the broad and flattering Road of present Ease, leading to Death, and press resolutely forward in the rough and narrow Path, which leads to true Life; through our Lord Jesus Christ thy Son, who, with Thee, and the Holy Ghost, liveth and reigneth, one God, World without End. *Amen.*

Te

Te Deum Laudamus.

WE praise thee, O God ; we acknowledge thee, &c, as in *Sunday-Mattins.*

Wednesday LAUDS.

V. O God, make speed, &c. as at *Sunday Lauds.*

Antiphon.

All may Life long will I praise my God ;
and lift up my Hands to his holy Throne.

PSALM XLIV.

LET them neglect thy Praises, O Lord,
who never consider thy Mercies.

Let them be silent to thee, O gracious
God ; whose Mouths are full of themselves.

But as for us, who subsist by thy Gifts ;
and thankfully acknowledge the Riches of
thy Goodness:

Our Hears shall continually meditate on
on thee ; and our Lips shall delight to sing
thy Glory.

Blessed for ever be thy Name, O Jesu ;
and blessed be the Sweetness of thy Wisdom.

Whose infinite Charity has vouchsafed
our Earth such excellent Rules to guide us
to Heaven.

Thou

Thou taughtest us that happy Skill of finding our Lives by a generous losing them, to follow thee.

Thou taughtest us to love our true selves best ; by wisely hating our mistaken selves.

Thou taughtest us to trample this World under our Feet ; and use it as a Step to climb up to the next.

From thee we learn those glorious Mysteries ; that exalt our Faith so high above Reason.

From thee we derive those Heroick Counsels ; and from thy Spirit that Grace, which raiseth our Souls so far above Nature.

From thee alone, and from thy School of Discipline, and Grace ; all we know, we learn, and all we do, we receive.

How long, alas ! might we have wandered here, in the midst of Darkness and Error ;

Had not thy Love, and Pity, O merciful Lord ! brought down thy very self to become our Light !

Never else shou'd we have learn'd to deny our selves ; and take up our Cross, and follow thee.

Never shou'd we have known that great Secret of Peace ; to forgive our Enemies, and do good to those that spitefully use us.

On the unsatisfying things of this low Earth shou'd we blindly have set our whole Affections :

Hadst

Hadst thou not told us of the Kingdom of Heaven ; and bid us lay up our Treasures there :

Hadst thou not terrify'd us to fear thy Wrath ; by declaring the Miseries that attend our Sins :

Hadst thou not invited us to obey thy Commands ; by promising the Felicities of a pious Life.

What hast thou promised, gracious Lord, to the Meek, and Poor in Spirit !

What hast thou promised, Lord, to the Weepers here ; to those that hunger and thirst after Holiness !

How many Joys has thy Bounty prepared ; for the Lovers of Mercy, and Makers of Peace !

How many Blessings for the pure of Heart ; and those who with Patience bear their Crosses !

O thou All-seeing Wisdom of the Eternal Father ! and Sovereign King of Men, and Angels !

Who from thy glorious Throne didst descend on our Earth ; familiarly to teach us the Oracles of Heaven.

Write thou these sacred Words in the Tables of our Hearts ; and suffer not at any time our Passions to break them.

Make us still study thee, our Heavenly Master ; and continually admire the Beauty of thy Law.

A Law, that so clearly shews us our End; and so plenteously furnishes us with Means to attain it.

A Law, that so safely cures our Infirmities; and so fitly supplies all our Defects.

A Law, so exactly conformable to true Reason; and so highly perfective of Human Nature.

A blessed Law, that makes even here our Life more sweet; and leads us hereafter to everlasting Felicity.

Glory be to the Father, &c.

As it was in the Beginning, &c.

PSALM XLV.

NEver will we cease to exalt thy Goodness, O Jesu; since thou never ceasest to oblige us with new Blessings.

Thy generous Charity cou'd not thus be satisfied; to have only spoken to us the Words of Life.

'Twas not enough for thy excessive Love; that thy Heavenly Sermons told us our Duty:

But thou must urge, and provoke our Obedience, by the sweet Enforcement of thine own Example.

Thou forbiddest thy Followers to affect Superfluities; and thine own Provision was a few Barly-Loaves.

Thou commandest the Rich to give Alms with Cheerfulness; and bestowest on the poorest Wretch even thy precious Self.

M

Thou

Thou bidst us not fear them that kill the Body; and yieldest up thine own to the Death of the Cross.

Thou injoinest us to love our fiercest Enemies; and thy dying Breath pray'd for thy Crucifiers.

Thy perfect Soul needed not, as our weak Natures; the outward Forms, and Discipline of Religion.

Yet thou vouchsafedst to observe the common Feasts; and assist at the publick Offices of the Temple.

To watch, and pray, and fast with so fervent a Zeal; that thy Practice out-did thine own Precepts.

This Life, and even Death it self our merciful Lord undertook, to mark out for us the Way to Heaven, and purchase everlasting Happiness for us.

To beat it plainly by his own sacred Steps; and render our Passage thither easie and secure.

Shall we not then, O my Soul, rejoicingly follow that Path; which we see our Saviour hath trod before us?

Which we see, though spread all o're with Thorns; yet carry'd him directly to the Glories of Paradise.

Shall we not confidently rely on so gracious a Leader; who promises, if we faint, to look back, and relieve us?

O dearest Lord, bow down thy gracious Eye; and pity the Frailties of our imperfect Nature.

Reach

Reach forth thy Hand, and strengthen us with thy Grace; that nothing divert our Advance towards thee.

But in this dangerous Labyrinth of the World; and the whole Course of our Pilgrimage here:

Thy Heavenly Dictates may be our Map; and thy holy Life may be our Guide.

Glory be to the Father, &c.

As it was in the Beginning, &c.

PSALM XLVI.

MAY every Age sing Praises to our God; and all Generations adore his Providence.

From the Beginning his Mercy has still laid Means to raise us to those blessed Objects above our Nature.

At first he created *Adam* with all necessary Knowledge; and then ordain'd the Patriarchs to inform their Families.

Afterwards he charg'd the Angels to bring us his Commands; and often inspir'd the Prophets to declare his Will.

When he had done all this, and found it not enough; to guide untoward Man to his true End.

What did he do then to save the perishing World? O strange Excess of the Divine Goodness!

He sent even his own beloved Son to dwell amongst us; and teach us the Art of working out our Salvation:

That sacred Art of training up our Souls
for Heaven ; and fitting them for the bliss-
ful Union with himself.

But, O thou King of glorious Sweetness ;
whose flowing Tongue dropt Milk, and
Honey !

We were not, alas ! so happy as to be-
hold thy Person ; nor our Ears worthy to
hear thy Voice.

Yet e're we were born thou hadst us in
thy Thoughts ; and didst provide a Method
to supply that Defect.

Selecting a Number of choice Disciples ;
and thoroughly instructing them in thy Hea-
venly Doctrine.

That they might keep alive the Memory
of thee ; and witness to all Nations thy stu-
pendous Works.

Thou didst verifie their Mission with the
Power of Miracles ; and enflamedst their
Hearts with the Fire of thy Spirit.

O're all the World they proclaim'd thy
Law ; and undauntedly preach'd the cruci-
fied God.

Deep in the Breasts of the Faithful did
they write thy Gospel ; and seal'd it before
their Eyes with their own Blood.

Their Successors deposited the same pre-
cious Treasure ; in the common Magazine
of the Universal Church.

Enjoying their Children to guard it
with their Lives ; and convey it unchanged
to future Ages.

Thus

Thus is the Catholick Faith descended on us; and thus shall continue to the End of the World.

Blessed be thy Goodness, O Gracious God; who hast thus made known thy Will to us

Blessed be thy Power, O Lord; who by thy Apostles hast wrought such Miracles to confirm thy Faith, and inclin'd our Hearts to believe it.

How many Souls are unhappily seduced; and lose themselves in the Wilderness of Error, and Heresie?

While we by thy Providence; are directly led in the strait, and only Way to Bliss.

How many Nations lie miserably involved in the Darkness of Barbarism, and Unbelief?

While we enjoy a clear Noon-day; and safely walk in the Light of Truth.

O infinite Goodness! who freely chusest to pour forth thy Blessings on us, tho' unworthy of them.

As 'tis alone from thee we receive these Favours; to thee alone let us return our Praises.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

All my Life long will I praise my God; and lift up my Hands to his holy Throne.

M 3

1 Pet.

1 Pet. Chap. 5. Ver. 10.

But the God of all Grace, who hath call'd us to eternal Glory by Jesus Christ, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

To him be Glory, and Dominion for ever and ever. *Amen.*

HYMN XIV.

MY God, had I my Breath from thee
This Power to speak, and sing?
And shall my Voice, and shall my Song,
Praise any but their King?

My God, had I my Soul from thee,
This Power to judge and chuse?
And shall my Brain, and shall my Will,
Their Best to thee refuse?

Alas! not this alone, or that,
Hast thou bestow'd on me;
But all I have, and all I hope,
I have, and hope from thee.

And more I have, and more I hope,
Than I can speak or think;
Thy Blessings first refresh, then fill,
Then overflow the Brink.

But tho' my Voice, and Fancy be
Too low to reach thy Praise;
Yet both shall strain, thy glorious Name,
High as they can to raise.

Glory

Glory to thee immortal God,
One Great Coequal Three;
As at the first Beginning was,
May now, and ever be, *Amen.*

Benidictus, as in Sunday Lauds.

Antiphon.

I have planted, and fenced, and set Guardians over it, what more can I do for my Vineyard? says our Lord.

V. Still it needs thine own continual Eye;

R. Still the Dew of Heaven to keep it fruitful.

Let us Pray.

O God, whose Eternal Wisdom, the Word made Flesh, and dwelling amongst us, not only told the World with his own sacred Mouth, the unthought-on Steps which lead directly to Heaven, but trod them out plain with his own Sacred Feet, and ordained his holy Scriptures thro' all Generations, to guide ours steddily in them! Let not, we humbly beseech thee, so much Love and Care be lost on us; but vouchsafe us thy continually necessary Grace, not only to learn by Roat, and profess with our Lips this precious Way, kept still open to our Eyes; but make it our whole Life to walk diligently in it, even to Death, and beyond, through our Lord

Jesus Christ thy Son, who with thee and the Holy Ghost, liveth and reigneth ever one God, World without End. *Amen.*

Wednesday Vespers.

In the Name, &c. as at *Sunday Vespers.*

Antiphon.

A good Conscience is a continual Feast;
and a peaceful Mind the Antipast of Heaven.

PSALM XLVII.

LORD, how secure and quiet they live
whom thy Grace preserves in Innocence!

The Day goes smoothly over their Heads; and silent as the Shadow of a Dyal.

The Spirits of their Fancies run calm and even; and ebb and flow in Obedience to Reason.

All their Delight is to think of Heaven; and reckon o're the Joys they shall one Day possess.

Till some unruly Passion presses to come in; and by its fawning Out-side gain Admittance.

It promises at first all Joy, all Happiness; but soon discovers its pernicious Effects and Intentions.

Soon

Soon it grows bold to undermine their Repose; and open a Door to all their Enemies.

So at a little Breach of the City Wall a whole Army pours in their numerous Body.

Enslaving all that submit to their Violence; and destroying all that make Head to resist it.

And such, alas! is their Confusion; when once they have yielded to the first Assault.

Immediately a Throng of tumultuous Spirits crowd into their Heads; and utterly consume the little Remnant of their Peace.

O the Distraction of a Life led by Humour, and the miserable Thralldom of being subject to our Passions!

How often do they engage us to contend with others; and imbitter all our Days with Strife and Envy?

How often do they quarrel even among themselves; and raise a War in our own Bosoms?

If they by chance agree in one Desire; they many times vex us with their being disappointed.

If they, perhaps, sometimes succeed; they seldom produce the expected Content.

If they delight our corrupted Taste; and we greedily swallow their unwholesome Sweetness:

Then

Then it is, alas! they most of all undo us; by feeding the Humour of our fatal Disease.

Vain at the best, and short are the Enjoyments of this World; and, after a little Flattery, betray us into Ruin.

Save us, O blessed Jesus, or else we perish; awake, and with thy speedy Mercy, rescue thy Servants.

Send down thy powerful Grace to sustain our Part; and thoroughly reduce these unquiet Disorders.

That we again may return to our former Rest; and constantly enjoy an universal Peace.

Peace with the Bad, by bearing their Injuries; Peace with the Good, by conforming to their Vertues.

Peace with our selves, by subduing Sense to Reason; and with Thee, by improving Reason with Religion.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

A good Conscience is a continual Feast; and a peaceful Mind the Antipast of Heaven.

Ant.] Thou art, O Lord, the only Anchor of our Hope; save us, O Jesu, or else we perish.

PSALM

PSALM XLVIII.

THUS are they miserably tost up and down, who float on the Waves of their own Passions.

Their wearied Souls soon faint within them ; when they see their Lord hath withdrawn his Presence.

They seek him, but cannot find him; they call upon him, but he gives them no Answer.

(O still seek on, still call upon your God ; for his Mercy will surely awake at last.

Though he may sometimes slumber for a while, to try your Duty, or punish your Disobedience.

Though he may suffer a while the Fury of the Tempest, to shew you your hopeless State, if left unto your selves :

Yet be assured he'll hear your Prayers at last ; he'll not permit you to perish for ever.)

And now when all their Fears were grown to the Height ; and no Means appear'd to sustain their Patience :

When the proud Waves beat violently against them ; and cover'd their little Vessel with Despair, and Ruin.

Behold his blessed Voice commands a Calm ; and immediately the Sea and Winds obey him.

Immediately his Sun arises in their Hearts ; and with its gentle Beams revives their Hopes.

Then

Then is their Darknes turn'd into Light;
and the Clouds disperfed into a bright
Day.

Then they recollect their scatter'd
Thoughts; and range them again in their
ancient Order.

Often they look back on the Dangers
they have escaped; and as often bless the
Mercy that delivers them.

Often they look forwards on the Course
they are going; and as often sing with Joy
for their happy Change.

Welcome again, that easie Yoke of Christ;
and the light Burthen of loving our Sa-
viour.

Welcome the holy Offices of sweet De-
votion; and that Soul-enflaming fervent
Prayer.

Now we discern this beauteous Truth;
and O may we print it deeply in our
Minds:

That the Pleasures of Vertue are pure
and constant; and infinite Blessings attend
to reward it.

But the Pursuit of Vice is troublesome
and intricate; and finishes its Course in an
Abyfs of Misery.

Pity, O Lord, thou Raifer of them that
fall; and sole Sustainer of them that stand!

Pity thy Children's Weakness, who look
up to thee; and dearly know we are no-
thing in our selves.

Let

Let us not lose this unhappy Experience;
but teach us Wisdom from our own Mis-
carriage.

Teach us to observe where our Error
was; and fortifie our selves against that
Defect.

To suppress our Temptations in their
first Approach; when their Power is weak,
and our Choice is in full Strength.

To remember how formerly their Flat-
teries have abused us; and when they coun-
terfeit again, be no more deceived.

Never to look on the Face of Pleasures,
as they come drest up, and smiling towards
us.

But always reflect how sadly they go off;
and leave nothing behind but their own
venomous Sting.

So shall we gain the best of Victories;
while we master our own corrupt Inclina-
tions.

So shall we be honour'd with the noblest
of Triumphs; whilst our conquer'd Pas-
sions draw us up to Heaven.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

Thou art, O God, the only Anchor of
our Hope; save us, O Jesu, or we perish.

Ant.] All our Lots are in the Hands of
God; and all our Safety in the Assistance of
his Grace.

PSALM

PSALM XLIX.

LORD! as thy All-wise Providence seems to sleep sometimes; and permits the Storm to grow high and loud:

Yet never fails to relieve thy Servants, who faithfully call on thee in their Day of Trouble:

So let thy favourable Hand still bear us up; when thou seest us charged with any strong Assault.

Leave us not then to our own Infirmities; lest the Enemy of our Souls prevail against us.

Forake not our Misery when we are fallen; lest we lie for ever grovelling on the Earth.

Suffer not our Frailties to become a Custom; lest we die impenitent, and perish without Recovery.

Deliver us, O Lord, from the Occasions of Sin; and the Importunities of such as delight in Folly.

Deliver us from the Snare of enticing Company; and the dangerous Infection of ill Example:

Infection, that spreads in every Place its poisonous Air; and where-e're it enters, corrupts and kills.

Once more, my Soul, let's repeat this Prayer; and humbly implore again so necessary a Blessing.

Deliver us, O Lord, from the Occasions of Sin, and the Importunities of such as delight in Folly.

De-

Deliver us from the Snare of enticing Company ; and the dangerous Infection of ill Example.

Set a strict Watch continually over our Eyes ; and diligently keep the Door of our Lips.

Govern all our Senses, that they seduce not our Mind ; and order every Motion of our Heart and Fancy.

Perfect, O dear Redeemer, the Work thou hast begun ; and make even our Passions Servants of thy Grace.

Change our rude Anger into a Severity against our selves ; and a prudent Zeal for others.

Convert our Fear into a Timorousness to offend ; and an awful Reverence of thy Sacred Name.

Let our Affections be turned into Charity ; that our Hearts may desire nothing but Thee.

Whom we may safely love with our whole Strength ; whose Heaven we may covet, and fear no Excess.

O Thou, whose blissful Vision is the Joy of Angels ; and Sovereign Happiness of all Saints !

O that our Souls could love Thee without Limits ; as thou art in thy Self most infinitely amiable.

That we could fix all our Thoughts on Thee ; and never take them off from the Memory of thy Sweetness.

At

At least, O thou Fountain of eternal Bliss, and Bounty that flows so freely with perpetual Blessings!

Let every Day we receive of thee, still set apart some Portion of it self;

Seriously to meditate thy infinite Mercies; and heartily rejoyce in thy glorious Rewards:

Mercies that give us all we have; and Rewards that reserve for us all we can wish.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

All our Lots are in the Hands of God; and all our Safety in the Assistance of his Grace.

Chap. Gal. 5. 19.

NOW the Works of the Flesh are manifest, which are these; Adultery, Fornication, Uncleanness, Lasciviousness;

Idolatry, Witchcraft, Hatred, Variance, Emulations, Wraths, Strifes, Seditions, Heresies;

Envyings, Murthers, Drunkenness, Revellings, and such like; of the which I tell you before, as I have told you in times past, that they who do such Things shall not inherit the Kingdom of God.

But the Fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance, Patience, against such there is no Law.

HYMN

HYMN XV.

LET others court what Joys they please,
And gain whate're they court ;
For me I find but little Ease
In all their gayest Sport.

Be thou alone but with my Heart,
My God, my only Bliss ;
I shall not murmur at my Part,
Nor envy their Success.

They talk of Pleasure, talk of Gain,
None must their Humour cross ;
But well I know their Pleasure's Pain,
Their greatest Profit Loss.

Let them talk on ; and have not we
Our Gains our Pleasures too ?
Pleasures that spring more sweet, and free,
Gains that more fully flow.

Nay, well endur'd, our very Pains
To us a Pleasure are ;
And all our Losses turn to Gains,
If Hopes may have their Share.

And sure they may, such Hopes that cheer
The Heaven-espoused Breast.
Hopes that so strangely charm us here.
What will they be possest ?

N

All

All Glory to the Sacred Three,
 All Honour, Power and Praise.
 As 'twas at first, still may it be
 Beyond the End of Days. *Amen.*

Antiphon.

When, O my Soul, did we ever follow
 our Passions, but they instantly wrought
 our Disturbance, and threatned at last our
 Ruin? When did we ever turn our Thoughts
 to Piety, but it presently brought us
 Peace, and refresh'd our Minds with new
 Hopes of Felicity?

V. The Winds are often rough, and our
 own Weight presses us downwards.

R. Reach forth, O Lord, thy Hand, thy
 saving Hand, and speedily deliver us.

Let us Pray.

O God, whose Grace it is, that mightily rescues our Reason from the desperate Rebellion of our Passions, which utterly confound the Government, and Peace of our Souls! Grant, we beseech thee, that our Experience of the miserable Effects of yielding to their Allurements, may make us warier in observing, and severer in repressing their first Motions; and let thy Grace so strongly fortifie us against all their furious, and repeated Assaults, that Reason may more
 and

and more recover its due Force, and calmly join with Faith to secure, and exalt in our Hearts the blissful Throne of thy Love, through our Lord Jesus Christ thy Son, who liveth and reigneth with Thee, and the Holy Ghost, one God, blessed for ever.
Amen.

V. O Lord, hear, &c. as at the End of Sunday Vespers.

Wednesday Compline.

V. Our Help is in, &c. as at Sunday Compline.

Antiphon.

Repent now, my Soul, for the Evils thou hast done, and bless thy God for the Goods thou hast received.

PSALM L.

WELL! we are so much nearer our Grave; and all the World is older by a Day.

The Portion of the Wicked is so much less; and the Time of their Punishment so much approach'd.

The Sufferings of the Patient so much diminish'd; and their Hopes of Deliverance so much encreased.

They who have spent this Day in Sin and Folly; see all their Thoughts now vanish like a Dream.

N 2

They

They see all's past, but the Fear of Revenge; and the best that can follow is a bitter Repentance.

But such as have wisely bestow'd their Time; and made another new Step towards Heaven:

They see their Joys come to meet them in the Way; and still grow bigger as they come.

Till by a holy Death they join in one; and dwell together for eternal Ages.

O thou blest Author of all our Hopes; and perfect Satisfier of all our Wishes!

Do thou instruct us in this great wise Truth; and let every Evening renew it in our Minds:

That the Things of this World are of little Import; since its Joys, and Grievs last but for a Time.

But the future State most infinitely concerns us; where Life and Death endure for ever.

Glory be to the Father, &c.

As it was in the Beginning, &c.

PSALM LI.

WE are nearer indeed, the End of our Life; but are we nearer the End for which we live?

What have we done, my Soul, to Day; that truly advanceth us to our last great Home?

Have

Have we encreased our Esteem of Heaven; and settled its Love more strongly in our Hearts?

Have we avoided any known Temptation; or faithfully resisted when we could not avoid?

Have we interrupted our customary Faults; and check'd the Vices we are most inclined to?

Have we embraced the Opportunities of Good; which the Mercy of Providence has offer'd to our Hands?

Have we industriously contrived Occasions to improve, as we are able, our selves and others?

Alas, dear Lord! what do we see; when seriously we look into our guilty selves!

When we reflect upon our former Years; nay, even the Follies of this one Day.

So many Hours mispent in nothing; so many abused in worse than nothing.

Pardon, O meek Redeemer, what our Passions have done, and favourably supply what our Weakness has omitted.

Make us hereafter more carefully watch; that our Time unprofitably slide not away.

Make us select every Day some fit Retreat, to study the Knowledge of our selves, and Thee:

Our selves, to correct our many Infirmities; and Thee to adore thy infinite Perfections.

Glory be, &c. As it was, &c.

PSALM XLII.

Little thou knowest, O Lord, is the Good we do; and every Grain of it is derived from Thee.

Great, we confess, are the Evils we commit; and all to be charged intirely upon our selves.

Tell me, my Soul, when first thou hast well examined the innumerable Circumstances that concern thy State;

Tell me, and let not Pride deny the Truth; nor any thing divert thy free Confession:

Could we have saved our selves from any dangerous Temptation; unless our God had powerfully sustain'd us.

Could we have carried on any pious Purpose; unless his Hand had blest our Endeavours?

No! to thy Self, O Lord, we give all the Praise; if thy Creatures have perform'd the least good Work.

Give to thy Self all the Glory, O Lord; if they have not committed the worst of Sins.

Thy Hand alone directs us to do well; and the same blest Hand restrains us from Ill.

'Tis not in us to esteem those unseen Joys; and despise the Flatteries of this deceitful World.

'Tis not the Work of corrupted Nature to mortifie our Senses; and patiently bear the Crosses we meet.

Of

Of our selves we are inclined to none of these ; but the Grace of God enables us to all.

Grace gives us Strength to overcome our Passions ; and the World, and the Flesh shall be subject to us.

Grace gives us Faith to fortifie our Reason ; and Heaven it self shall be conquer'd by us.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

Repent, O my Soul, for the Evil thou hast done ; and bless thy God for the Good thou hast received.

H Y M N XVI.

AND do we then believe,
There is a World to come ;
Where all this World shall summon'd be,
To take there final Doom ?

Is there a Heaven indeed,
To crown the Innocent ?
Is there a Hell, and horrid Pains,
The Wicked to torment ?

Are these Eternal too,
And never to have End ?
Shall never these Delights decay,
Those Sorrows never mend ?

Good God ! is all this true ?

And sure most true it is ;

And yet we live as if there were

Nothing so false as this !

O quicken, Lord, our Faith

Of these great Joys and Fears ;

And make the last Day's Trumpet be

Still sounding in our Ears.

Still make this glorious Hope

Shine bright before our Eyes ;

We shall at last go up to meet

Our Jesus in the Skies.

Come, Jesus, come and take

Our banish'd Souls to Thee ;

Come quickly, Lord, that in thy Light,

Our Eyes thy Light may see.

Glory to Thee, Great God,

One Co-eternal Three ;

As at the first Beginning was,

May now, and ever be. *Amen.*

Chap. Phil. 4. Ver. 8.

Finally Brethren, whatsoever Things are true, whatsoever Things are honest, whatsoever Things are just, whatsoever Things are pure, whatsoever Things are lovely, whatsoever Things are of good Report ; if there be any Vertue, and if there be any Praise, think on these Things, and the God of Peace be with you.

Ant.]

Ant.] Every Night approaches nearer our last, which reserves for us eternal Wages; justly, yet with a vast, and generous Bounty proportion'd to the Works of our Day.

V. The Wise will always keep their Lamps ready trimm'd,

R. That the Bridegroom's Call may never surprize them.

Let us Pray.

O God, whose merciful Providence sweetens, and makes easie the laborious Course of our Pilgrimage through this World with constant Conveniencies, and Seasons of Repose! Vouchsafe us, we humbly beseech thee, to make our due Advantage of this thy Mercy, composing our Souls more satisfiedly to rest by a faithful Recollection every Evening how we have kept our Way, whether we are advanc'd; and grant that reflecting with hearty Contrition on every Step we have made awry, and with thankful Acknowledgments for those thou hast lead us aright, we may henceforth be rendred more wary of our deviating Inclinations, and attentively obsequious to the steddy Guidance of thy Grace, through our Lord Jesus Christ; who, with thee, and the Holy Ghost, liveth and reigneth, One God, World without End. *Amen.*

Vouchsafe, &c. as in Sunday Compline.

Thurs-

Thursday Mattins.

The Introduction to be said as Page 1.

Invitatory.

Come let's Adore our God that feeds us.

Come let's Adore our God that feeds us.

PSALM LIII.

HE freely opens his bounteous Hand,
and fills with his Blessings every living Creature; he gives even Kings their daily Bread, and all the World is maintain'd with his Provisions.

Come let's Adore our God that feeds us.

He feeds our Understanding with the Knowledge of Truth, and strengthens our Wills with his holy Grace; he refreshes our Memories with a thousand Benefits, and feasts our whole Souls with everlasting Hopes.

Come let's Adore our God that feeds us.

With himself, and his sacred Body, and Blood, he feeds us, and nourishes us up to immortal Life; beginning even here that
blessed

bleſſed Union, which ſhall be fully perfected in his own Kingdom.

Come let's Adore our God that feeds us.

Come all ye Servants of ſo gracious a Lord ; whom he daily entertains with innumerable Mercies : Come all you Children of ſo loving a Father ; for whom he has provided an eternal Feaſt.

Come let's Adore our God that feeds us.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Come let's Adore, &c.

Come let's Adore, &c.

H Y M N XVII.

Riſe Royal Sion ! riſe, and ſing,
Thy Soul's kind Shepherd, thy Heart's
King ;

Stretch all thy Powers ; call, if you can,
Harps of Heaven to Hands of Man.

This ſovereign Subject ſits above,
The beſt Ambition of our Love.

Lo here the Bread of Life ! this Day's
Triumphant Text, provokes thy Praise ;
The Living, and Life-giving Bread,
To the great Twelve diſtributed :
When Life it ſelf at point to die,
Of Love was his own Legacy.

But leſt that die too, we are bid
Ever to do what once he did ;

And

And by a mindful, thankful Breath,
That we may Live, revive his Death,
By the mysterious Bread, and Wine,
Blest, Sanctify'd, and made Divine.

The Heaven-instructed House of Faith,
Here a peculiar Power hath:
That what appears in Form but Bread,
By Consecration's Holy made:
And is to us Christ's Flesh, if we
Receiv't with due Humility.

Thus too the Blood our dear Lord shed
For us is there exhibited;
I'th' mysterious Fruit o'th' Vine,
The holy Sacramental Wine.

And he that eats, and drinks by Faith,
Christ's Flesh, and Blood Salvation hath.

Lo, the Life-Food of Angels then
Bow'd to the lowly Mouths of Men;
Lo! the full final Sacrifice,
On which all Figures fix their Eyes.
The ransom'd *Isaac*, and his Ram,
The Manna, and the Paschal Lamb.

Jesus! to thee we Sinners sue;
O thou our Food, and Shepherd too!
Still by thy self vouchsafe to keep,
As with thy self thou feed'st thy Sheep.
Blest be that Love, which thus makes thee
Mix with our low Mortality.

O may it raise, and set us up,
Partakers of thine own full Cup;
Choirs of Saints, who shine most bright,
In Mansions of eternal Light;
That we, for ever blest, may sing,
Praises to our Lord, and King. *Amen.*

Antiphon.

Upon this Rock will I build my Church,
and the Gates of Hell shall not prevail a
gainst me.

PSALM LIV.

HE who made the Sun to enlighten
our Steps in the Pilgrimage of this
short Life:

Has he ordained no Guide to conduct
our Souls, in the difficult Way to their e-
ternal Home?

He who feeds the Ravens that call upon
him; has he not provided Bread for his
Children?

He has, and still his Mercy furnishes us
with Means to perform whatever his Justice
commands.

At first he espoused to himself by the
Preaching of his Apostles, a glorious,
faithful, suffering, Spotless Church;

Which he built upon the Foundation of
the Apostles, and Prophets, himself being
the chief Corner-Stone.

He

He promised to be with it, and preserve it, and the Faith delivered to it, unto the End of the World.

Establishing his Truth on a firm Pillar ; a solid Foundation to sustain our Faith.

That we waver no longer as Children ; nor be carried away with every Wind of Doctrine :

Nor consume all our Days with studying to believe without ever proceeding to Life, and Action.

This Spouse, O thou glorious King of Heaven, and admirable Lover of poor ruined Man !

This humble Spouse, thou camest down to wooe, and dearly purchase with thine own Blood.

Thou hast endow'd her with eminent Prerogatives, and Powers, above the rest of the Daughters of the Earth.

Preserving her in the midst of Pagans, and Jews ; and against more subtle, and dangerous Enemies than they ; Worldly Politicians, and the Authors, and Maintainers of Heresie and Schism.

Preserving thy Truth in her, and the holy Scriptures committed to her, bright and conspicuous as the Sun ; that every open willing Eye may see her Light.

Thou hast adorn'd her with the Beauty of Order, when thy Church is in Splendor ; and with Peace, and Patience under an Eclipse.

Thou

Thou didst introduce her with the Power of Miracles ; and cemented her with the Blood of Martyrs.

Thou hast given her the Keys of thy Treasures ; and opened unto her the Mysteries of Heaven it self.

Mysteries that free our Souls from the Dominion of Sense ; and place them above the Reach of Reason.

These thy whole Church unanimously confesses, and attests ; as deriv'd from thee their original Source.

Whence running along through every Age ; they have always maintain'd their constant Channel.

O may they still bear on their Course ; and still spread wider their wholesome Streams.

May all the World be watered with this Dew of Heaven ; and bring forth Fruit to everlasting Life.

May the Faith, which was once delivered to the Saints ever continue in an happy Progress ;

And the Unity be preserv'd, out of which even the Faith, and Martyrdom for it is unavailable to Salvation.

We are almost now constrain'd to believe ; Lord grant us Grace to hope, and love.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Anti-

Antiphon.

Upon this Rock will I build my Church ;
and the Gates of Hell shall not prevail a-
gainst it.

Ant.] How admirably, O Lord, has thy
Wisdom contriv'd our Salvation ; infusing
even by our Senses Grace into our Souls !

PSALM LV.

SAfe in the Hands of the Apostolick
Catholick Church, has our provident
Lord deposited the richest Treasures of his
Kingdom.

Commanding his Bishops, and Priests to
conserve them with Reverence, and in Uni-
ty, and dispense them to others with a pru-
dent Charity.

Soon as we are born into this World of
Danger, his faithful Pastors in all Churches
are ready, according to their Offices ; to
dispense his Baptism to save us.

To wipe out the Guilt of our Birth, our
original Sin, and write our new Name in
the Book of Life.

What all Eternity could not have worn
off ; a little Effusion of Water washes a-
way.

When we are come to riper Years, and
a fit Capacity of professing our Faith ;

His holy Bishops impose their Hands up-
on us, and confirm, and cherish our grow-
ing Belief.

That

That we may never be ashamed of the Cross of Christ; but to the Face of Death freely confess him.

If in our Spiritual Combat we receive a Wound; he has appointed Persons expressly to cure us.

If with unfeigned Sorrow, and Shame we open our Sores before them; and heartily repent of our wilful Rashness.

He requires we should satisfy the Church, and our own Souls; in repairing the Damage they sustain by our Trespas.

Heal'd by the bitter Waters of Repentance; we are immediately invited to all the Sweetness of Paradise.

To taste the delicious Bread of Angels, offer'd in the holy Eucharist;

And Spiritually, in full Effect, and Virtue to eat the Flesh, and drink the Blood of the Son of God.

Thereby to become entirely one with him; while we feed on his Body and Blood, and are govern'd by his Spirit.

That the World may continue in a blest Succession, he in the Beginning instituted Marriage;

And adorn'd that holy Estate with his Presence, and first Miracle, which he wrought in *Cana of Galilee*.

He also made it a Symbol of that Mystical Union, that is betwixt himself and his Church.

Exalting that State to the Honour of a Mystery ; that we might the more regard the Holiness of its Duties.

To prevent the failing of Governours in the Church, (the Church for which the World continues ;)

Themselves are empower'd to kindle fresh successive Lights ; who still may shine on when the old ones are spent.

Yet is there one important Period of our Life ; the Sickness that summons us to the Bar of Death.

Nor has our Church forgotten this ; but carefully provided a holy Office,

For the Visitation of the Sick, and Absolution of the dying Penitent.

To allay our Fears in that sad Hour ; and strengthen our Hopes of everlasting Felicity.

That we may finish our Course with Peace ; and go up with Joy to receive our Crown.

Thus by thy wise indulgent Care, O thou sweet Conductor of our Souls !

Every Station of our Pilgrimage has a fit Entertainment ; and every Defect a proper Remedy.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Anti-

Antiphon.

How admirably, O Lord, has thy Wisdom contrived our Salvation, infusing even by our Senses Grace into our Souls.

Ant.] We confess, we are bound to do many Things against our Will; why not believe some few above our Understanding?

PSALM LVI.

THese are the Seven Golden Candlesticks, the Seven Golden Offices; set up to enlighten, serve, and adorn God's Church.

But behold in the midst one like the Son of Man; but it is indeed the Son of God.

Behold he comes to us in the Symbols of Bread and Wine; who is indeed both God and Man.

He, whom the Seraphins prostrate adore, and fly with all their Wings to perform his Commands;

He, who came down to die for us Sinners; and ascended again above the highest Heavens;

Himself is there, and graciously stays our Coming; to receive our Prayers, and send us Home with a Blessing.

All the Faithful, that approach him with prepar'd Hearts, feel the Vertue of his Divine Love;

Going out of him to heal their Infirmities, and warm their Souls, and enflame their Affections.

And thus a lively Faith passes through the Veil, and confidently enters into the Holy of Holies.

A Faith that works by Love may enter ; and fill it self with Cœlestial Manna.

But the uncharitable Faith shall be cast into Darkness ; among them that believe and tremble.

Behold, O Lord, we believe and hope ; perfect by thy vigorous Grace our faint Endeavours.

Quicken our half-dead Faith into a ready Assent, where-ever thou art pleased to engage thy Word.

Why should we doubt the Power of God can do something, that the Weakness of Man cannot understand ?

Which of us knows how the common Bread we eat, is naturally turn'd into our own Substance ?

And shall we dispute the supernatural Efficacy of this blessed Bread and Wine offer'd in the holy Eucharist.

Shall we submit our Reason to the Secrets of Nature ; and make it judge of the Mysteries of Grace ?

Shall we rely upon the Reports of Men, where we do not see ; and for that Reason distrust the Word of God.

No !

No! let us now believe what hereafter we may see; when our Eyes shall be open'd in the Kingdom of Light.

Where our dark Faith shall cease into Vision; and our Hope expire into full Enjoyment.

Where all our Affections shall be contracted into Love; and Love shall be extended to all Eternity.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

We confess, we are bound to do many Things against our Will; why not believe some few above our Understanding?

Our Father, &c.

Ephes. Chap. 4. Ver. 25.

CHrist loved his Church, and gave himself for it, that he might present it to himself a glorious Church, not having Spot or Wrinkle, or any such thing; but that it should be holy, and without Blemish. And (*Ephes. 4. 11.*) He gave some Apostles, some Prophets, and some Evangelists, and some Pastors, and Teachers:

For the Perfecting of the Saints, for the Work of the Ministry, for the Edifying of the Body of Christ.

Till we all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the Measure of the Stature of the Fulness of Christ.

That henceforth we be no more Children, toſſ'd to and fro, and carried about with every Wind of Doctrine; by the Slight of Men, and cunning Craftineſſs, whereby they lie in wait to deceive: But ſpeaking the Truth in Love, may grow up in him in all Things, which is the Head, even Chriſt. And (1 *Cor.* 1. 10.) Now I beſeech you, Brethren, by the Name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and that there be no Diviſions amongſt you; but that ye be perfectly join'd together in the ſame Mind, and in the ſame Judgment.

And (16 *Rom.* 17.) Mark them which cauſe Diviſions and Offences, contrary to the Doctrine which you have learn'd, and avoid them. For they that are ſuch ſerve not our Lord Jeſus Chriſt, but their own Belly, and by good Words and fair Speeches, deceive the Hearts of the Simple. 1 *Jo.* 4. 1. Believe not every Spirit, but try the Spirits whether they be of God, becauſe many falſe Prophets are gone out into the World: And (2 *Theſſ.* 2. 15.) Therefore, Brethren, ſtand faſt, and hold the Traditions which we have been taught, whether by Word, or our Epiſtle. And (*Heb.* 13. 17.) Obey them that have the Rule over you, and ſubmit your ſelves, for they watch for your Souls, as they that muſt give an Account.

Resp.] My God, if ravenous Wolves seek by Force to devour me, and with Threats and Penalties fright me from thy Faith; this shall be my Guard against all their Violence, * *I believe the Faith once deliver'd to the Saints, and attested by the holy Catholick, and Apostolick Church*; if Foxes seek by Craft to deceive me, and with Wit and Fallacies to seduce me from thy Truth; this shall be my Evasion from all their Subtilty, *I believe* —

Second Lesson. Matt. 26. 18.

AND Jesus came, and spake to them saying, All Power is given unto me both in Heaven and Earth.

Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the End of the World. *Amen.*

Acts 8. 14. Now when the Apostles, that were at *Jerusalem*, heard that *Samaria* had received the Word of God, they sent unto them *Peter* and *John*.

Who, when they were come down, prayed for them, that they might receive the Holy Ghost.

For as yet he was fallen on none of them, only they were baptized in the Name of the Lord Jesus.

O 4

Then

Then laid they their Hands upon them,
and they received the Holy Ghost.

John 20. 21. As my Father sent me, so
send I you ;

And when he had thus said, he breathed
on them, and said unto them, Receive you
the Holy Ghost :

Whatsoever Sins ye remit, they are re-
mitted unto them, and whosoever Sins ye
retain, they are retained.

1 Cor. 10. 16. The Cup of Blessing which
we bless, is it not the Communion of the
Blood of Christ ?

The Bread which we break, is it not the
Communion of the Body of Christ ?

Acts 14. 23. And when they had ordain'd
them Elders in every Church, and had
pray'd with Fasting, they commended them
to the Lord, in whom they believed.

Gen. 2. 24. Therefore shall a Man leave
his Father and Mother, and shall cleave
unto his Wife, and they Two shall be one
Flesh.

Ephes. 5. 32. This is a great Mystery ;
but I speak concerning Christ, and his
Church.

James 5. 14. Is any sick among you, let
him call for the *Presbyters* of the Church ;
and let them pray over him, anointing
him with Oil in the Name of the Lord.

Ephes. 3. 20. Now unto him that is able
to do exceeding abundantly, above all that
we can ask or think, according to the Power
that worketh in us ;

To

To him be Glory in the Church throughout all Ages, World without End. *Amen.*

Third Lesson. 1 Cor. 11. 23.

FOR I have received of the Lord that which also I have deliver'd unto you, That the Lord Jesus the same Night in which he was betray'd, took Bread;

And when he had given Thanks, he brake it, and said, Take, eat, this is my Body which is broken for you; This do in Remembrance of me.

After the same manner also he took the Cup when he had supped, saying, This Cup is the New Testament in my Blood; this do ye, as oft as ye drink it, in Remembrance of me;

For as often as ye eat of this Bread, and drink of this Cup, ye do shew the Lord's Death till he come.

Wherefore whosoever shall eat this Bread, and drink this Cup of the Lord in an unworthy manner, shall be guilty of the Body and Blood of the Lord.

But let a Man examine himself; and so let him eat of that Bread, and drink of that Cup.

For he that eateth and drinketh in an unworthy manner, eateth and drinketh Damnation to himself, not discerning the Lord's Body.

R. I am the Living Bread, which came down from Heaven; if any Man eat of this Bread he shall live for ever: And the Bread that I will give is my Flesh, which I will give for the Life of the World. * *These, O my dearest Saviour, are thy very Words, O evermore give us this Bread!* As the living Father hath sent me, and I live by the Father: So, he that eateth me, even he shall live by me, and I will raise him up at the last Day: For my Flesh is Meat indeed, and my Blood is Drink indeed. * *These—*
Glory be to the Father, &c.

As it was in the Beginning, &c.

Resp.] Blessed be thy holy Name, O Lord, who hast provided the Scriptures for a Rule of our Faith, and a Comfort of the Faithful; and blessed be thy gracious Wisdom, who hast not left thy Church without a Rule to interpret them, lest the Unwary and Unstable should pervert them to their own Destruction. Renew, O merciful Lord, a right Spirit in the World, a Spirit of Humility, and Obedience, that in reading those Sacred Books, none may prefer their private Fancies before the consentient Testimony and Belief of the Church Universal in the purest ancient Times; nor be obstinately perverse against their faithful Pastors, who watch for their Souls; but that all may readily submit to them, whom he that hears, hears Thee, and he that despises, despises Thee.

Resp.]

Resp.] Jo. 6. 48. I am the Bread of Life. And (Jo. 6. 31.) Our Fathers did eat Manna in the Wilderness, as it is written, He gave them Bread from Heaven to eat, *Ver.* 33. For the Bread of God is he which cometh down from Heaven, and giveth Life to the World. Then said they unto him, Lord, evermore give us this Bread.

V. 51. I am the Living Bread which came down from Heaven; if any Man eat of this Bread he shall live forever; and the Bread that I will give is my Flesh, which I will give for the Life of the World: For my Flesh is Meat indeed, and my Blood is Drink indeed. These, O my dearest Saviour, are thy very Words, O evermore give us this Bread.

Thursday Lauds.

V. O God, make speed, &c. as at *Sunday Lauds.*

Antiphon.

How great is the Multitude of thy Loving-kindnesses, which thou hast laid up for them that fear thee?

PSALM LVII.

WHere, O thou boundless Ocean of Charity! where will thy overflowing Streams stay their Course?

We,

We, and our Ingratitude, strive to oppose thee ; but nothing can resist thine Almighty Goodness :

When the Impiety of Man was at the Height, and their treacherous Heads plotting to betray thee :

Then did thy Wisdom mercifully consult to overcome our Malice with thy Bounty.

Immediately thou contrivedst an admirable Way, to invite all the World to a Feast of Miracles.

A Feast where thy Sacred Body should be our Food, and thy precious Blood our Drink.

A Feast in which are continually wrought new Miracles of Love for us.

And, as if it had not been Love enough, to have given thy self on the Cross for us ;

Thou hast found out a Way to give thy self to us in the Holy Sacrament :

To unite us to thy Self with the most intimate Union that it's possible to conceive ; and which we can better feel, than express.

For what greater Mercy and Bounty can be extended to us, poor Mortals, than for our Redeemer to become the very Food of our Souls ?

To become the Life, the Strength, the Support and Comfort of our Souls ;

Nay, to become even one with me, and be unto me the very Soul of my Soul ?

O Lord my God, this so is unconceivable
a Blessing, this is so Divine a Union;

That the very Angels, who so much
desire to look into the great Mystery of our
Redemption,

Do crowd about our Altars, and with
awful Admiration contemplate thy won-
derful Condescension in it.

[1 Pet. 1. 12. 1 Cor. 10.]

What Thanks then, gracious Lord, can
I return thee for those Wonders of Love
thou hast shewed to me a wretched Sinner;
which those blessed Angels above, who
never sinned, so diligently attend, so much
admire?

A Feast, where thy whole All-glorious
Self is freely given to the meanest, if truly
prepar'd, Guest.

A Feast of Peace, and Love, and incom-
parable Sweetness, to which thine own
blest Mouth thus calleth us;

Come to me you that labour for Holi-
ness, and are oppress'd under the Weight
of your Sins.

Come to me you that hunger after Hea-
ven, and thirst to drink at the Fountain of
Bliss.

Come to me, and I will refresh you with
the Wine of Gladness, and the Bread of Life.

Come you that are weak, that you may
grow strong; and you that are strong, lest
you become weak.

Come

Come you that have Leisure, and here entertain your Time: Come you that are busie, and here learn to sanctifie your Employment.

Come all, and gather freely of this Cœlestial Manna, and fill your Souls with the Food of Angels.

Glory be to the Father, &c.

As it was in the Beginning, &c.

PSALM LVIII.

THUS does our gracious Lord invite, and shall we go? Shall Sinners dare to sit down at his Table?

Thus he invites, and shall we not go? Shall Wretches presume to refuse his Call?

Rise then, my Soul, and take thy swiftest Wings, and fly to the Presence of this great Mystery.

Soon as thou comest, bow low thy Head; and humbly adore thy blest Redeemer.

Our God that comes so far to meet us; and brings along with him a whole Heaven to entertain us.

Arise, and leave the World behind thee; and run with Gladness to salute thy Lord.

Enter the Palace of his glorious Residence, the Place where his Honour dwelleth.

There shall we see the Eternal Word, who descended from Heaven to become Man for us;

There

There we shall see the Prince of Peace
sacrifice himself to reconcile us with his
Father ;

There shall we see, O stupendious Mer-
cy ! the Son of God with Food entertain-
ing the Sons of Men.

Can we, O dear Redeemer ! believe the
Wonders of this Mystery, and not be ravish'd
with Admiration of thy Goodness ?

Can we acknowledge thy supream Ve-
racity, and not believe this Wonder of
thy Love ?

What though our Eyes see nothing but
Bread and Wine ? Our Faith, and Experi-
ence too, assure us, that thou art there also.

For, O the Gifts of Joy, and Souls over-
flowing Comforts, the Just do find herein !

Producing nothing but Praises, and
Thanksgivings, and Love, and Joy, and Fear ;

And Care of offending that blessed Lord,
who meets them at this holy, and mysteri-
ous Feast.

What earnest Supplications do they make,
that their Lord will take Possession of their
Hearts, and never depart from them more ?

Let us not then refuse to believe our
God, because his Mercies transcend our
Capacities ?

No, no, 'tis thy very Self, O blessed
Jesu ; and 'tis thine own Light by which
we see Thee.

And

And 'tis thine Holy Spirit the Comforter,
by which we feel, and find Thee.

None but infinite Wisdom could ever
have invented so strange, and high, and
prodigious a Mystery.

None but an unconceivable infinite Good-
ness, would ever have imparted so dear,
and tender, and rich a Blessing.

Glory be to the Father, &c.

As it was in the Beginning, &c.

PSALM LIX.

LORD, who are we, unworthy Sinners,
that thus thou regardest our wretched
Dust?

What's all the World compar'd to thee;
that thus thou seemest to disregard thy Self?

'Twas for our sakes, and to draw us up to
thy Love, that thou hast commanded us to
commemorate, and represent thy Passion,

And the Merits of it before thy Father
on Earth, as thou dost present them to Him
in Heaven.

'Twas for our sakes, and to help the In-
firmities of our Nature, that thou didst
appoint a Commemorative Sacrifice,

Of that one Oblation of thy Self once
offer'd upon the Cross, and Bread, and
Wine so offered, and blessed, as Symbols of
thy Body, and Blood.

Blessed are the Eyes, O Jesu, that see
thee in these holy Signs; and blessed is the
Mouth, that reverently receives thee.

Blessed

Blessed yet more is the Heart that desires thy Coming, and longs to see thee in thy beauteous Self.

O thou eternal Lord of Grace, and Glory, our Joy, and Portion in the Land of the Living!

What hast thou there prepar'd for thy Servants, who bestowest such Pledges of thy Bounty here!

What dost thou there reserve in thine own Kingdom, who givest us thy Self in this Place of Banishment!

How will thy open Vision transport our Souls; when our dark Faith yields us such Delights?

Nothing on Earth so sweet as to kneel whole Hours before thee, and one by one consider thy innumerable Mercies.

What must it be in Heaven to shine continually before thee; and all in one contemplate thy unspeakable Goodness, and Glories.

O my ador'd Redeemer! when will that happy Day appear, when mine Eyes may behold thee without a Veil?

When will the Clouds and Shadows pass away; that thy Beams may shine on me in their full Brightness?

Object not against me, dearest Lord, that none can see thy Face, and live?

Those Fears thy Love has changed, and all my Hope is now to live by seeing Thee.

Say not, O thou mild and gracious Majesty, if I approach thy Presence I must die.

Rather instruct me so to die, that I may live for ever in thy Presence.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

How great is the Multitude of thy Loving-kindnesses, which thou hast laid up for them that fear thee?

Revel. 7. 10.

SAlvation to our God, who sitteth upon the Throne, and unto the Lamb. *Amen.*

Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might, be to our God for ever and ever. *Amen.*

H Y M N XVIII.

With all the Powers my poor Soul hath,
Of humble Love, and Loyal Faith,
Thus low, my God, I bow to Thee,
Whom too much Love bow'd low'r for me.

Down busie Sense, Discourses die,
And all adore Faith's Mystery.
Faith is my Skill, Faith can believe,
As fast as Love new Laws can give.

Faith

Faith is my Eye, Faith Strength affords,
To keep Pace with those gracious Words;
And Words more sweet, more sure than they
Love could not think, Truth could not say.

O dear Memorial of that Death,
Which still survives, and gives us Breath!
Live ever, Bread of Life, and be
My Food, my Joy, and All to me

Come, glorious Lord, my Hopes encrease,
And fill my Portion in thy Peace.
Come, hidden Life, and that long Day,
For which I languish, come away.

Where this dry Soul, those Eyes shall see,
And drink the unseal'd Source of Thee.
When Glory's Sun, Faith's Shade shall chase,
And for thy Veil give me thy Face.

Antiphon.

He feeds the young Ravens that call upon
him, and says, He esteems us much better
than they: Behold a full Proof! He feeds
them, and all Things else, but to feed
us. Behold yet a fuller, and, O Riddle of
Bounty! even out of the Feeder himself
comes Food for us.

V. The Bread of Life which came down
from Heaven.

R. Feeds us with the Bread, which is the
Object both of Sense and Understanding.

Let us Pray.

O Bounteous Lord, the continual Supplier of thy Creatures with all convenient Sustenance to advance our Growth, and Strength, till we are fit to take Heaven by Violence, and rise at length to be eternal Enjoyers of thy self. Fix, we beseech thee, our Eyes, and Adoration on that open Hand, which thus graciously gives us our daily Bread. And grant that the wonderful Feast of thy Son's Body, and Blood may duly sanctifie our Tastes to all other thy Bounties, that they may relish, as they are, only thy great Love to us, and feed as they ought, purely thy dear Love in us, through the same our Lord Jesus Christ. *Amen.*

Thursday Vespers.

In the Name, &c. as at Sunday Vespers.

Antiphon.

Whither, O my God, should we wander, if left to our selves? Where should we fix our Hearts, if not directed to thee?

PSALM LX.

UNhappy Man! at first created just; as every Work comes fair from the Hands of God.

At first endow'd with Dominion over the Earth, and, which was more, with Dominion over himself.

At

At first not only made sole Lord of Paradise; but Heir Apparent of the Heaven of Heavens.

All this was lost by one rash Act; disobeying the Law of thy wise Creator.

All this, alas, we lost by thy Transgression, which brought in Sin, and Death, and universal Misery.

Our Bodies were deprav'd by thy Distemper; and our Souls made fit for such deprav'd Bodies.

Our Senses quickly rebell'd against Reason; and both together conspir'd against Grace.

Dulness, and Ignorance o'respread the World; Error, and Vice possess Mankind.

The Law they observ'd was their own unruly Appetite; and the Deity worshipp'd, the Work of their own Hands.

Even the selected People of the true God; the favourite Nation of the Almighty Providence.

They who were brought out of Egypt with so many Wonders; and seated in a Country flowing with Milk and Honey.

They who had seen the Sea divide before them; and stand of each side as a Wall to defend them.

They who had tasted the Quails, and the Manna from Heaven; and drunk of the Streams that came gushing out from the Rock.

Even they forgot their great Deliverer ;
and set up for their God a Golden Calf.

They could not worship what they did
not see ; they must have Gods to go before
them.

Thus lay the miserable World, all co-
vered with Darknes, and the thickest Mists
of gross Idolatry.

Thus had poor Man quite lost his Way ;
and all he could do was to wander up and
down a while.

Till when his few vain Years were spent,
he suddenly descended into everlasting Sor-
rows.

This mov'd thy Pity, gracious Lord !
who often art found by those that seek thee
not.

Who never withdrawest thy Hand in
time of need ; but constantly suppliest us in
all our distresses.

This mov'd thy Pity to undertake our
Relief to come down thy self to dwell a-
mong us.

To rescue the deluded World from Idola-
try, and call Men by thy Preachers from
Darknes to thy marvellous saving Light.

Thou camest first to thine own, and
dwelt among them, that they might see thy
Glory, the Glory as of the only begotten
Son of God, that God-Man, whom they
might safely worship.

But thou again, dear Lord, must leave
our World ; and though it be good for us,
'tis hard to part from thee. Thou

Thou must again ascend into thy Father's Bosom, to prepare a Place for thy faithful Followers.

Yet even then, O thou wise and infinite Goodness! thou didst not wholly forsake our Earth.

But didst both send thy Holy Spirit to guide, and comfort us; and give thy self in the holy Eucharist to feed and nourish our hungry Souls with that Sacramental Food.

Still thou art really present to us in that holy Mystery of Love, and we offer up our Devotions in it, with our utmost Reverence, Wonder, and Love.

We know 'tis impossible to adore, and love our God too much; O that it were possible to love, and admire him, and adore him enough.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

Whither, O my God, should we wander, if left to our selves? Where should we fix our Hearts, if not directed by thee?

Ant.] Blessed be thy Providence, O God, that so tenderly nurses up the World still growing on to new Degrees of Perfection.

PSALM LXI.

LORD, what a happy Change has thy Coming wrought! what glorious Effects has thy Coming produced.

Once in a populous City not Ten that were just! and on the whole Earth but Eight that were saved.

Now, by thy abundant Grace, we see Thousands, with a strong, and vigorous Love, run swiftly after Thee in the Ways of thy Counsels.

Now, by the Assistances of thy Spirit, we see Millions, with a fair Degree of Hope, walk constantly towards thee, in the Ways of thy Commands.

Now we see Kings, and mighty Nations submit to Thee; and hope e're long that all the World will adore Thee.

Whence could this strange Improvement come? Whence could all those Blessings spring?

But from thy holy Life, O blessed Jesus, and the infinite Merits of thy painful Death?

Both which are united, and the Fruits thereof abridged, in this holy Sacrament of thy blessed Body, and Blood.

This, and our holy Baptism, are the Two Breasts, that give Life, and Spirit to thy Church:

And that work all the Wonders, which so highly adorne the World.

For these we build our great, and sumptuous Churches; to bestow on our God the best Houses we have.

For these we beautifie thy Temples; and entertain our Lord in the best way we can.

These

These sacred Things, thy Word, and Sacraments breed in us, not only profound Veneration, and Adoration to thee :

But also a great and due Respect to thy Pastors, and Priests ; the Apostolick Dispensers thereof.

These saving Mysteries keep alive our dear Redeemer's Death ; and apply to our Souls all the Merits of his Passion.

These fill our Hearts with Heroick Courage ; to do, and suffer for the Name of Jesus.

These, in fine, are the Food of Faith, and Hope, and Love ; and these Three fit us for eternal Happiness.

O blest Memorial of my Saviour's Love ; and faithful Seal of all his Promises !

If I forget to sing of thee, let my Tongue cleave to the Roof of my Mouth.

If I forget to meditate on thee, let my Head forfeit its Power to think.

All the short time that I remain in thy Presence, I will wholly imploy to adore thy Majesty.

Thee will I bless, for all thy Mercies ; to thee will I open all my Necessities.

Begging thy Pardon for my past Offences ; and thy gracious Assistance for the time to come.

Imploring the Grace, and Preservation of thy Church ; and thy Blessing upon all the World.

O spotless Lamb, once slain for us on the Cross; and duly commemorated on, and communicated to us at thy holy Altar.

Be thou our Powerful Advocate with thy Heavenly Father; and solícite by thy Merits, his Mercy for us.

Offer thy self before his Throne; and turn away the Wrath we deserve for our Sins.

So Slaves are rescued from their Chains; and Prisoners from the Doom of Death.

Whilst they appease their offended King, with the pleasing Remembrance of his beloved Son.

And so we hope, and infinitely more; from the infinitely greater Mediation of Jesus.

If thou, O Lord, shalt thus restore our Liberty; and cloath thy Servants with the Robes of thy Righteousness;

Then shall we delight to be still in thy Presence; and where-e're we are, our Hearts shall still be with thee.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

Blessed be thy Providence, that so tenderly nurses up the World, still going on to new Degrees of Perfection.

Ant.]

Ans.] This is the greatest Charity that God himself can bestow ; since God can bestow nothing greater than himself.

PSALM LXII.

AND does our glorious God not only visit ; but dwell perpetually with us Men upon Earth ?

He whom the Heaven of Heavens cannot contain ; does he make his Residence in our little Tabernacles ?

Where are you, holy Angels, that you fly not swiftly down, and in your whitest Robes attend your Lord ?

Where are you, careless Men, that you run not quickly hither ; and with your lowest Homage bow to your King ?

Who though he shines out clear to the Blessed above ; and the Beams of his Glory strike bright upon their Faces :

Yet have his Mercies to us far more of Miracle ; far more of Care, and tender Providence.

Whilst he not only is pleas'd to be among us ; but condescends to become even one with us.

While he is not only our God to go before us ; but our very Food to enter into us.

O Souls redeem'd by the Blood of Jesus ; and nourish'd with the Flesh and Blood of his sacred Body ;

Why

Why melt you not away into Tears of Joy, for being so regarded by the King of Heaven?

Why not at least dissolve ye into Tears of Sorrow; for so little regarding him?

Who will not tremble with an amorous Reverence; that stands in the Sight of so great a Majesty?

Who can forbear to be transported with Joy; that thinks I am a Guest at the Table of my God?

Who can contain the Overflowings of his Heart; whilst his Breast can say, I have the Honour to be entertain'd by my God?

My great and glorious God, who meerly out of Love, thus gives me himself in a Mystery of Grace, and the pledges of my Salvation.

O infinite Sweetness! how good is it for us to be here; and as it were behold our Lord transfigur'd before us.

Here let us make a Thousand Tabernacles; One, O my Jesus, for thee, and One for each of us.

That in our little Tents we may dwell about thee; and sing, and bow, and rejoyce before thee.

What should the Captive wish but Liberty, and the weary Pilgrim but to be at rest?

What should the Sick desire but Health; and what can I, but to be with my God?

But stay, am I drest like a Friend of the Bridegroom; that I safely may come to this Marriage-Supper.

Have

Have I consider'd how chaste those Eyes should be, which go to behold the God of Purity?

Have I consider'd how clean that Mouth should be, which presumes to eat the Bread of Heaven?

But most how All-cœlestial that Soul should be; which aspires to an Union with the Body of our Lord?

Look, look, my Heart, look well into thy self; and strictly search every Corner of thy Breast.

Alas! How poor, and dull, and empty are we! How infinitely unworthy of so Divine a Mystery?

Yet are we call'd by him that can Command; by him that sees, and pities our Miseries

He bids us come, he will surely receive us; and with his bounteous Fulness supply our Defects.

Go then my Soul, go to that sacred Table, and take thy part of that delicious Banquet.

Go all inflam'd with Love, and Joy, and Hope; and quench thy holy Thirst at that Spring of Bliss.

When thou hast tasted the Sweetness of thy God; and feel'st his Heavenly Streams flow gently on thee.

Open thy happy Breast, and suck those Waters in; and let them freely run over all thy Powers.

Let

Let them soak deep to the Root of thy Heart; and turn the barren Heath into a fruitful Land.

Fruitful in holy Thoughts, and pious Words; fruitful in good, and just, and charitable Deeds.

Fruitful to thy self in thine own Improvement; fruitful to others in thy good Example.

No more Ingratitude to so gracious a God; no more Neglect of so glorious a Majesty.

Away false Pleasures, Sin and Vanity; for the God of Holiness hath touch'd my Heart.

He has himself gone in and taken full Possession; and seal'd it up for his own Service.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

This is the greatest Charity that God himself can bestow; since God can bestow nothing greater than himself.

Chap. I Cor. 13.

THough I speak with the Tongues of Men and Angels, and have not Charity, I am become as sounding Brass, or a tinkling Cymbal.

And tho' I have the Gift of Prophecy, and understand all Mysteries, and all Knowledge;

ledge; and tho' I have all Faith, so that I could remove Mountains, and have not Charity, I am nothing.

And tho' I bestow all my Goods to feed the Poor; and tho' I give my Body to be burnt, and have not Charity, it profiteth me nothing.

Charity suffereth long, and is kind; Charity envieth not, Charity vaunteth not it self, is not puffed up, doth not behave it self unseemly, seeketh not her own, *is not easily provoked*, thinketh no Evil.

Rejoyceth not in Iniquity, but rejoyceth in the Truth.

Beareth all things, believeth all things, hopeth all things, endureth all Things.

Charity never faileth; but whether there be Prophecies, they shall fail; whether there be Tongues, they shall cease; whether there be Knowledge, it shall be done away.

When I was a Child, I spake as a Child, I understood as a Child, I thought as a Child; but when I became a Man, I put away Childish Things.

For now I see thro' a Glass darkly, but then Face to Face: Now I know in part, but then I shall know, even as I am known.

And now abideth Faith, Hope, and Charity, these Three; but the greatest of these is Charity!

HYMN XIX.

DO I resolve an easie Life,
 Stor'd with Plenty, free from Strife?
 When, dear Lord, thy Days and Nights
 Pass'd in Poverty, and Fights.

Do I design a gentle Death,
 Singing out my aged Breath?
 When, my Saviour! Tortures tore
 Thy dear Soul out, drown'd in Gore.

May this our holy Sacrifice!
 Acting in a sweet Disguise,
 Jesus Passions o're again,
 Such undue Conceits restrain.

Keep, keep, still lively in my Mind,
 How I ought to be resign'd;
 How this Pattern should destroy
 All my sensual Grief, and Joy.

Are Sufferings Ills? No; Wisdom chose
 His, and our way to Bliss thro' those.
 Are Pleasures Goods? No; Wisdom scorn'd;
 Their dalliance, and us forewarn'd.

This, Lord, this make my Ditty be,
 At least when everthee I see,
 Thee its Ground so oft repeating,
 To prevent my Soul's forgetting;

Jesu;

Jesu ! thus arm'd, no Terrors shall
Make my vertuous Courage fall ;
No Flatteries here my best Hopes drown,
Since thy Cross led to thy Crown.

Live for ever, glorious Lord,
Live by Heav'n, and Earth ador'd ;
O may both their Praises give,
They who see, we who believe. *Amen.*

Antiphon.

Thou art ascended, our glorious Redeemer, to prepare a Place for us : Yet continuest still here our gracious *Emanuel*, to prepare us for it.

V. Thy Delight, O Lord, is to be with the Children of Men ;

R. O make it ours to be with the God of Heaven.

Let us Pray.

O God ! who seeing the Dulness of our Spirits so often needs fresh Impulses of Sense, hast wonderfully contriv'd to set before us thy sacrificed Son in Signs representing his Body and Blood ; Reclaim, we humbly beseech thee, all our wandring Affections, with this Miracle of Goodness, and compose them into such a diligent, and devout Attendance on our

Q

graci-

gracious Lord, that we may daily feed our Adoration; and Love of him, and daily grow in our Desires of seeing Eternally his glorious Face, who with thee, and the Holy Ghost, liveth and reigneth one God, World without End. *Amen.*

V. O Lord, hear, &c. as at Sunday Vespers.

Thursday Compline.

V. Our Help is in, &c. as at Sunday Compline.

Antiphon.

What could'st thou say, dear Lord, more sweet than this? Thy Delight is to be with the Children of Men,

PSALM LXIII.

WHO will give me this happy Favour; that I may find my God alone?

That I may find him in the Silence of Retirement; where the Noise of this World can no way interrupt us.

But that my God may speak to me, and I to him; as dearest Friends converse together.

That I may unfold before him all my Wants; and freely ask the Charity of his Council.

What

What shall I do, O my gracious Lord, to be happy here? what shall I do to be happy hereafter?

Nature already has thus far taught me, that in all I undertake I should seek my own Good.

Only I have cause to fear I may mistake that Good, and set up an Idol instead of thee.

Unless my God vouchsafe to instruct me; and show my Soul its true Felicity.

Hark! How the eternal Wisdom gives thee Advice! and let every Word sink deep into thy Soul.

Seek with thy first Endeavour the Kingdom of Heaven; and all Things else shall be added to thy Wish.

Love with thy whole Affections the Enjoyment of thy God; and all Things else shall conspire to thy Happiness.

All these my Lips confess are excellent Truths; but when, O my God, shall my Life confess them?

When shall I perfectly overcome my Passions? and guide them, so that they may draw me to thy Light?

While they are mine, alas, I cannot govern them; behold, dear Lord, I offer them all to thee.

Check thou their lawless Motions by thy Grace; lest they violently carry me away from my Duty.

Wean thou my Heart from the Follies of this World; and quicken its Appetite to thy solid Joys.

That I may hunger and thirst perpetually after thee; and those glorious Promises thou hast made to thy Servants.

That my whole Soul may seek thee alone; since thou alone art all my Heaven.

Glory be to the Father, &c.

As it was in the Beginning, &c.

PSALM XLIV.

When, O my Soul, shall thy God find thee alone; free from those busie Thoughts that fill thy Head?

O with what ready Charity would he then instruct thee; and let thee into his blessed Secrets!

Himself would become thy familiar Guest; and dwell with thee in perpetual Joy.

Lord, thou must enter first, and chase those Fancies away; and consecrate my Soul a Temple to thy self.

Take thou intire Possession, and hold it fast for ever; and suffer not the Enemies of my Peace to return.

Sit thou as Sovereign King, and absolutely command; for thy Government is mild, and thy Rewards are infinite.

What hast thou promis'd, gracious Lord, to him that receives thee with an humble Love?

All that's contain'd in those sweet and mystick Words; *He dwells in me, and I in him.*

O blessed Words, if once my Soul can
say, he dwells in me; and I in him!

He is my Refuge in all Temptations; he
is my Comfort in all Distresses.

He is my Security against all my Ene-
mies; he dwells in me, and I in him!

What can an infinite Bounty give great-
er than it self? and what can an empty
Creature receive greater than his God?

O glorious God, my Life, my Joy; and
the only Center of all my Hopes!

Where my unsteady Soul once united to
thee; or once had relish'd the Sweetness
of thy Presence:

How would all other Company seem
dull and tedious; and the whole World be
bitter to my Taste?

How would my Thoughts cleave fast to
thee; and gladly Seal this everlasting Co-
venant?

If thou, O Lord, wilt dwell with me,
my Heart shall continually attend on
Thee.

Night and Day will I sing thy Praises;
and all my Life long adore thy Mercies.

Glory be to the Father, &c.

As it was in the Beginning, &c.

PSALM LXV.

THou art my only Hope, O blessed Jesu;
and thy Favour alone is all Things
to me.

In thee I find the Providence of a Father ; and the tender Kindness of an indulgent Mother.

In thee I enjoy the Protection of a King and the rare Fidelity of a constant Friend.

In thee I possess whatsoever I want ; and thy Fulness exceeds even my utmost Desires.

Thou art, O Jesus, my God, and all Things ; what can I think, or wish for more.

Already enough is said for them that love, and know the Value of those precious Words.

O sweet, and charming Words, my God, and all Things ! sweet in Excess to those that taste them.

Not to the corrupted Palates of the World, who relish nothing but the Food of Sense.

Words that revive the fainting Mind ; and fill its darkest Thoughts with Light, and Joy.

O may these blessed Words dwell on my Tongue ; and live for ever in my faithful Memory.

Where-e're I am in this unconstant World ; and whatever Business entertains my Hands ;

Still let my inward Eye look up to thee ; and fix its Sight on thy glorious Face.

Still may I wish, and long for that happy Day ; which opens to my Soul so blest a View.

Where

Where I shall see, and no longer darkly
believe, that thou, O Lord, art my God,
and all Things.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

What couldst thou say, dear Lord, more
sweet than this! Thy Delight is to be with
the Children of Men.

HYMN XX.

Come my Thoughts, that fondly fly
At every Toy that passes by;
Spending your Strength in vain,
While what you court you ne'er can gain.

Come, fond Man, who sure must be
Quite tir'd with all this Life can see,
Losing oft thy Hopes, and Time;
Come, take Advice of this plain Rhime.

Seek no more abroad thy Rest,
But seek at home in thine own Breast;
Let thy Mind from Guilt be clear,
Then look for all thy Comforts there.

With thy self, and with thy God,
Delight to make thy chief Abode:
There repose secure, and free;
And no Mischance can trouble thee.

Should Death it self thy Walls assail,
 Still thou art safe, and canst not fail:
 Still thy Soul's thine own; and she
 To a new House remov'd shall be.

New, and lasting there above,
 All built, and furnish'd with pure Love;
 There shall this Mud-Wall of thine,
 Repair'd, the brightest Stars out-shine.

There thy Lord who feeds thee now,
 With his own Flesh shall more bestow.
 He came down to be like thee,
 Thou shalt go up, and like him be.

King of Glory, King of Peace,
 May these our Praises never cease:
 Still may we adore thy Throne,
 Still be w, and sing to thee alone. *Amen.*

1 Pet. Chap. 5. Ver. 6.

Humble your selves under the mighty
 Hand of God, that he may exalt you
 in due time.

Casting all your Care upon him, for he
 careth for you.

Be sober, be vigilant, because your Ad-
 versary the Devil, as a roring Lion, walk-
 eth about seeking whom he may devour.

Whom resist stedfast in the Faith.

Anti-

Antiphon.

Be vacant, and see how sweet our Lord is; get above the Eclipse of Earth, and be ravish'd with the Light of his Countenance.

V. I said to all Creatures, Peace, be gone.

R. Let me enjoy my God in Solitude, and Silence.

Let us Pray.

O God, whose Delight's are to be with the Children of Men, when thy Grace can prevail with us to quit all other Company, and retire to thee alone; Grant, we humbly beseech thee, that thy Providence, withdrawing every Night all the World from our Senses, may efficaciously move us to clear our Heads, and Hearts of all its Distractions; and thy Holy Spirit finding our Minds happily vacant, may fill them with the profoundest Love, and Reverence, and Adoration of thee, as our only God, and all Things, through our Lord Jesus Christ thy Son, who with thee, and the Holy Ghost, liveth and reigneth One God, blessed for ever. *Amen.*

Vouchsafe us, &c. as in Sunday Compline to the End.

Friday

Friday Mattins.

The Introduction to be said as Page 1.

Invitatory.

Come let's Adore our God that redeem'd us.

Come let's Adore our God that redeem'd us.

PSALM LXVI.

WHEN we had sold our selves to Sin,
and were all become the Slaves of
Satan, our blessed Jesu, descended from
Heaven, and brought a vast Price to buy out
our Freedom.

Come let us Adore our God that redeem'd us.

The Price was no less than his own dear-
est Blood, which he plenteously shed on the
holy Cross, depositing so his inestimable Life,
to rescue us Sinners from eternal Death.

Come let us Adore our God that redeem'd us.

Let us consecrate this Day to his sacred
Memory, and tenderly compassionate his
unparallell'd Sufferings, repenting from our
Hearts of our many Sins, and thankfully ad-
miring his infinite Mercies.

Come let's Adore our God that redeem'd us.

Let

Let us wean our Minds from unbecoming
Delights, and mortifie our Senses with a
prudent Restraint, that, carry'd on the
Wings of Fasting, and Alms, our Prayers
may mount up more swiftly to Heaven.

*Come let's Adore our God that redeem'd us.
Glory be to the Father, &c.*

As it was in the Beginning, &c.

Come let's Adore, &c.

Come let's Adore, &c.

HYMN XXI.

COME, let's Adore the King of Love,
And King of Suff'rings too :
For Love it was that brought him down,
And set him here in Woe.

Love drew him from his Paradise,
Where Flow'rs that fade not grow.
And planted him in our poor Dust,
Among the Weeds below.

Here for a time this Heav'nly Plant
Fairly grew up and thriv'd ;
Diffus'd its Sweetness all about,
And all in Sweetness liv'd.

But envious Frosts, and furious Storms
So long, so fiercely chide ;
This tender Flow'r at last bow'd down
Its bruised Head, and dy'd.

O narrow Thoughts, and narrow Speech,
 Here your Defects confess;
 The Life of Christ, the Death of God;
 How faintly you express!

May he who from a Virgin Root,
 Made this fair Flow'r to spring.
 Help us to raise both Heart, and Voice,
 And with more Spirit sing.

To Father, Son, and Holy Ghost,
 One undivided Three,
 All highest Praise, all humblest Thanks,
 Now, and for ever be.

Antiphon.

Take up thy Cross, and follow thy Lord;
 for his Yoke is easie, and his Burthen light.

PSALM LXVII.

MY God, who can complain of doing
 too much; if they consider the La-
 bours of Jesus?

Those painful Labours he so freely un-
 dertook; and mildly stoop'd to his humble
 Task.

When he might have flown on the Wings
 of Cherubins; he chose to walk with us
 Worms in the Dust.

When he might have commanded Manna
 from Heaven, in the Sweat of his Brows he
 would eat his Bread.

When

When he might have made the Angels
his Footstool ; he rather became the Ser-
vant of his Parents.

Living with them in their little Cottage ;
and readily obeying even their least Com-
mand.

There in that humble Privacy he en-
creas'd in Wisdom ; and grew in Favour
both with God, and Man.

Still by his pious Candor, gaining the
Love of those happy few that saw his Life :

That saw thy holy Life, O glorious Jesu ;
and heard with Joy, and Wonder thy in-
comparable Sayings.

That felt a gentle Motion stir their
Hearts, to love and imitate so blest a Pat-
tern.

O that the same sweet Spirit of Grace
might draw our Minds, dear Lord, to
thee !

O that we could in every Passage of our
Lives, still actually reflect on the Example
of thine !

Thy Retirements were fill'd with holy
Speculations ; and in the midst of Business
thy Mind was free for Heaven.

Thy Converse with others mispent no
Time, but bestow'd every Moment in excel-
lent Charity.

To instruct the Ignorant, to reduce the
Deceived ; to comfort the Afflicted, and
heal the Diseased.

To convince the Froward, and absolve the Penitent, and perswade all the World to be truly happy.

It was thy Meat, and Drink to do thy Father's Will; O make it ours to perform thine.

Make us in every Action still think on thee; what thou wouldst counsel us to do.

What thou thy self wouldst do, O blessed Jesu; if thou again wert here amongst us.

And when we thus have learn'd our Duty, Lord make us to do what thou hast made us to know.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

Take up thy Cross, and follow thy Lord; for his Yoke is easie, and his Burthen light.

Ant.] He humbled himself for us, and became obedient to Death, even the Death of the Cross.

PSALM LXVIII.

MY God, who can repine at suffering too much, if they remember the Afflictions of Jesus?

Those many Afflictions he so patiently endur'd, and bore with Silence all their Weight.

Even from his humble Cradle in the Grot of *Bethlehem*; to his bitter Cross on the Mount of *Calvary*.

How

How little do we read of Glad, and Prosperous; how much of Pains, and Grief, and perpetual Affronts?

Sometimes abandoned by his dearest Friends, and left alone among all his Discomforts.

Sometimes pursued by his fiercest Enemies; and made the common Mark of all their Spite!

Sometimes they plot to snare him in his Words; and enviously slander his miraculous Deeds.

Sometimes tumultuously they gather about him; to gaze at, and abuse this Man of Sorrows.

Sometimes they furiously seize on his Person; and hale, and drag him along the Streets.

At last they all conspire to take away his Life; and condemn him to a sharp, and cruel Death.

Have you not seen a harmless Lamb stand silent in the midst of ravening Wolves?

So stood the Prince of Peace, and Innocence; compassed with a Root of savage Jews.

When they blasphem'd him, he reply'd not again; and when they injuriously struck him, he only observed their Rashness.

When they provok'd him with their utmost Malice, he pleaded their Excuse; and when they murder'd him, he earnestly pray'd for their Pardon,

O strange Ingratitude of Human Nature ;
thus barbarously to crucifie the World's
Redeemer.

O admirable Love of the World's Re-
deemer ; thus patiently to die for Human
Nature !

Say, now my Soul, for whom thy dearest
Lord endur'd all this, and infinitely more.

Canst thou complain of thy little Trou-
bles, when the King of Glory was thus
afflicted ?

Canst thou complain of a meanly fur-
nish'd House ; when the Son of God had
not where to lay his Head ?

We wear the Badge of a Crucified Savi-
our ; and shall we shrink back at every Cross
we meet ;

We believe in a Lord, that was crown'd
with Thorns ; and shall we abide to tread
on nothing but Roses ?

Before our Eyes, O Jesu, we see thee
humble, and meek ; and shall thy Servants
be proud, and insolent.

We see thee travel up and down, poor,
and unregarded ; and shall thy Followers
strive to be rich, and esteem'd.

Thy charitable Labours were maliciously
slander'd ; and shall not our Faults have
the Patience to be reproved ?

Thou disdain'dst not to be call'd in Scorn
the Carpenter's Son ; and cannot our vile
Lowness bear with a little Disparagement ?

Prayer for their pardon. ○

O how unlike are we to that blest Original ; who descended from Heaven to become our Pattern !

How do we go astray from the Sacred Path, which the holy Jesus traced with his own Steps !

Pity, O dear Redeemer, the Infirmities of thy Children ; strengthen with thy Grace our fainting Hearts.

Arm us, O glorious Conqueror of Sin and Death ! against all the Fears and Terrors of the World.

Arm all our Powers with those Cœlestial Vertues, of Faith, and Hope, and invincible Love.

That we may still go on, and resolutely meet whatever stands in our Way to Heaven.

Since we must suffer as Christians, and deserve to suffer as Sinners ; Lord, let us bear our Sufferings as become thy Servants.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

He humbled himself for us, and became obedient to Death, even the Death of the Cross.

Ant.] Unworthy are we, O Lord, of thy least of thy Favours ; O let thy Passion make us worthy of the greatest.

R

PSALM

PSALM LXIX.

MY God, when I consider what thou hast suffer'd for us, and what we have done against Thee;

I am amaz'd at the Wonders of thy Goodness, and confounded at the Vileness of our Misery.

Our Sins were the Cause of thy cruel Death, yet still we permit them to live in us.

We entertain the worst of thy Enemies; and treacherously lodge them in our own Bosoms.

Preferring a petty Interest before thy Heaven, and transitory Pleasure before eternal Felicity.

Many, we confess, are the Follies of our Life, and our Consciences tremble at their own great Guilt.

Many are the Times thou hast graciously pardon'd us; and still we relapse, and abuse thy Clemency.

The Memory of our Transgressions is bitter unto us, and the Thought of our Ingratitude extreamly afflicts us.

But is there, O holy Jesus, any Stain so foul, which thy precious Blood cannot wash away?

Is there any Heap of Sins so vast to exceed the Number of thy infinite Mercies?

O no, thou canst forgive more than we can offend; but thou wilt not forgive, unless we fear to offend:

Unless

Unless we seek to Thee for Peace, and Reconciliation, and humble our selves in thy holy Presence.

Wherefore behold, O Lord, we fall down at thy crucified Feet; and there ask Pardon for our perverse Affections.

Reverently we kiss thy pierced Hands; and implore Forgiveness for our wicked Actions.

Humbly we salute thy bleeding Side, and supplicate thy Grace to purifie our Intentions.

All we can offer thy offended Majesty to pacifie the Justice of thy Wrath;

Is only an humble Eye bathed in Tears, and a faithful penitent Heart, broken with Contrition.

Only a firm Resolve to change our Lives, and even all this we must beg of Thee.

O thou, our gracious and indulgent Lord! who freely pardonest all, that truly repent:

Who givest Repentance to all that ask; and invitest all to ask, by promising to give!

Make us look seriously into our own Breasts; and heartily lament our many Failings.

Make us search diligently for our Bosom Sins; and strive to cast them out with Prayer, and Fasting.

Open thou, O Lord, our Lips to accuse our Crimes; that we blush not to confess, what we fear'd not to do.

Correct our past Sins with the Works of Repentance ; that the Stains they leave may be quite taken away.

Preserve us hereafter with thy powerful Grace, that no Temptation surprize, or overcome us.

Extend thy Mercy, O Lord, over all our Works, since thy Self hast declared 'tis above all thine own.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

Unworthy are we, O Lord, of the least of thy Favours ; O let thy Passion make us worthy of the greatest.

Our Father, &c.

First Lesson. Isa. 51. 14.

HEarken unto me, my People, give ear unto me, O my Nation ; for a Law shall proceed from me, and I will make my Judgment to rest for a Light of the People.

[*Isa. 50. 6.*] I gave my Back to the Smiters, and my Cheeks to them that pluck'd off the Hair : I hid not my Face from Spitting.

[*Isa. 63. 3.*] I have trodden the Winepress alone, and of the People there was none with me.

[*Ver. 5.*] I looked, and there was none to help.

[*Psal. 22. 7.*] All that see me, laugh me to scorn ; they shoot out their Lips, they shake the

the Head, saying, He trusted in the Lord that he would deliver him, let him deliver him, seeing he delighted in him.

[*Psal.* 21, &c.] I was as one that is deaf, and heard not ; as a dumb Man, that opens not his Mouth.

They gaped upon me with their Mouths, as a ravening and roaring Lion ; for Dogs have compassed me, the Assembly of the Wicked have enclosed me. They pierced my Hands, and my Feet. All my Bones are out of Joint. They part my Garments among them, and cast Lots for my Vesture.

[*Psal.* 96. 2.] They gave me Gall for my Meat, and in my Thirst they gave me Vinegar to drink.

[*Psal.* 22. 15.] My Strength is dried up as a Potsherd, and my Tongue cleaveth to my Jaws, and thou hast brought me to the Dust of Death.

Resp.] All this, O holy Jesus! thou taughtest by thy holy Prophets, to prepare the World for thy Coming.

All this, and infinitely more, thou verifiedst in thine own Person, with Pains, and Sorrows, and Reproaches, able to make even Patience it self break forth into this sad Complaint, *Lam.* 1. 12. * *Is it nothing to you all, ye that pass by? Behold, and see if there be any Sorrow like unto my Sorrow, which is done unto me, &c.*

I was betray'd, and bound, and led away Captive; I was revil'd, buffeted, and scornfully spit on; I was strip'd scourg'd, and condemn'd to a cruel Death; I was crown'd with Thorns, and pierc'd with Nails, and crucified among Thieves. O all ye that pass by the Way, behold my Sorrow. * *Is it nothing —*

Second Lesson. Joel 2. 12.

T Herefore also now, saith the Lord, turn ye even unto me with all your Heart, with Fasting, with Weeping, and with Mourning.

And rent your Hearts, and not your Garments, and turn unto the Lord your God; for he is gracious, and merciful, slow to Anger, and of great Kindness, and repenteth him of the Evil.

Who knoweth if he will return, and repent, and leave a Blessing behind him.

[*Isa. 59. 1.*] Behold the Lord's Hand is not shorten'd that he cannot save; neither is his Ear heavy that he cannot hear.

But your Iniquities have seperated between you, and your God, and your Sins have hid his Face from you, that he will not hear.

[*Isa. 55. 7.*] Let the Wicked forsake his Way, and the unrighteous Man his Thoughts; and let him return unto the Lord, and he will have Mercy upon him; and to our God, for he will abundantly pardon.

[*Isa.*

[*Isa.* 4. 16.] Wash you, make you clean, put away the Evil of your Doings from before mine Eyes; cease to do Evil, learn to do well, seek Judgment, relieve the Oppressed, judge the Fatherless, plead for the Widow.

Come now, and let us reason together, saith the Lord; though your Sins be as Scarlet, they shall be as white as Snow; though they be red like Crimson, they shall be as Wool.

Resp.] O that my Head were Waters, and mine Eyes a Fountain of Tears, that I might continually weep, and mourn, and lament for my own Sins, and for my Saviour's Sufferings! * O my ador'd Redeemer! make us heartily sorry to offended thee; make us speedily amend, lest we ruin our selves; ruin our selves; thou hast given us these holy Rules to guide our Lives, and enforced them on us by thine own Example, Fasting, and Praying, and Weeping, and humbling thy self unto Death, even the Death of the Cross. * O my ador'd ———

Third Lesson. *Isa.* 58. 3, 4, &c.

BEhold in the Day of your Fast you find Pleasure, and exact all your Labours.

Behold you fast for Strife, and Debate; and to smite with the Fists of Wickedness, &c.

This is the Fast that I have chosen to loose the Bands of Wickedness; to undo the heavy Burthens, and let the Oppressed go free; and that ye break every Yoke.

It is to deal thy Bread to the Hungry, and that thou bring the Poor, that are cast out, into thy House, when thou seest the Naked, that thou cover him, and that thou hide not thy self from thine own Flesh.

Then shall thy Light break forth as the Morning, and thy Health shall spring forth speedily; and thy Righteousness shall go before thee, the Glory of the Lord shall be thy Reward.

Then shalt thou call, and the Lord shall answer thee; thou shalt cry, and he shall say, here am I.

Isa. 43. 25. I, even I am he, that blotteth out thy Transgressions for mine own sake, and will not remember thy Sins.

I am the Lord thy God, who teach thee to profit, and govern thee in the Way thou shouldst go in, *Isa. 48. 17.*

Resp.] My God! never let me so rely upon any outward Performances, that I neglect the Improvement of my Mind; lest my Fasting become an Unprofitable Trouble, and my Prayer a vain Lip-labour.
**The Soul, and the Body make a Man, and the Spirit, and Discipline, make a Christian:*
 Never let me so pretend to inward Perfection, that I slight the outward Observances

vances of Religion, lest my Thoughts grow proud, and fantastick, and all my Arguments but a Cover for Licentiousness.

* *The Soul* ———

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

O ye Foolish, when will you understand the gracious Providence of the Lord, in chastening whom he loves, and scourging every Child he receives?

V. Gold is tried, and refined in the Fire:

R. And the faithful Man in the Furnace of Affliction.

Let us Pray.

O God, who by our Great Master's dear Example, hast taught us what Labours and Sufferings Heaven deserves, and that we are to take it by Force, confound in us, we humbly beseech thee, the nice Tenderness of our Nature, which is averse to that Discipline, and Hardship, we ought to endure, as Disciples, and Soldiers of Jesus Christ, and since Flesh and Blood cannot enter into the Kingdom of Heaven, enable us by thy Grace to deny them even their just Cravings, and Contentments in order to the highest Degrees of Perfection here, and to help

help us in our Way thither, by Self-denial, and Mortification, for the Sake of our Lord Jesus Christ, who liveth and reigneth with thee, and thy holy Spirit, ever one God, World without End. *Amen.*

V. O Lord, hear, &c. as at the End of *Sunday Mattins.*

Friday Lauds.

V. O God, make speed, &c. as at *Sunday Lauds.*

Antiphon.

Come, let us glory in the Cross of our Lord Jesus Christ, in whom is our Life, and Health, and Resurrection.

PSALM LXX.

Shall we rejoyce, my Soul, to Day? Shall we not mourn at the Funeral of our dear Redeemer?

Such, O my Lord, was the Excess of thy Goodness; to derive Joys for us from thine own Sorrows.

Thou forbadeſt thy Followers to weep for thee; and reservedſt to thy ſelf alone the Shame and Grief.

Thou invitedſt all the World to glory in thy Cross; and commandedſt us to delight in the Memory of thy Paſſion.

Sing.

Sing then all you dear-bought Nations
of the Earth, sing Hymns of Glory to the
Holy Jesus.

Sing every one who pretends to Felicity;
sing immortal Praises to the God of our
Salvation.

To him, who for us endured so much
Scorn; and patiently receiv'd so many In-
juries.

To him, who for us sweat Drops of Blood,
and drank of the Dregs of his Father's
Wrath.

To the Eternal Lord of Heaven and
Earth, who for us was slain by the Hands
of the Wicked.

Who for us was led away as a Sheep to
the Slaughter; and, as a meek Lamb, open-
ed not his Mouth.

Whither, O my God, did thy Compas-
sions carry Thee? How did thy Charity too
far prevail with Thee?

Was it not enough to become Man for
us; but thou must expose thy Self to all our
Miseries?

Was it not enough to labour all thy Life;
but thou must suffer even the Pains of
Death for us.

Thou sufferedst them to expiate for our
Sins, and purchase Eternal Redemption
for us.

Thy Mercy also, gracious Lord, still ob-
serv'd some Wants in our Nature as yet
unsupplied.

Thou

Thou sawest our too much Fondness of Life needed thy parting with it to reconcile us to Death.

Thou sawest our Fear of Sufferings could no way be abated; but by freely undergoing them in thine own Person.

O blessed Jesus, whose Grace alone begins, and ends, and perfects all our Hopes!

How are we bound to praise thy Love! how infinitely obliged to adore thy Goodness!

At any Rate thou would'st still go on, to heal our weak, and wounded Nature.

Even at the Price of thine own dear Blood, thou would'st finish for us the Purchase of Heaven.

Glory be to the Father, &c.

As it was in the Beginning, &c.

PSALM LXXI.

A Wake, my Soul, and speedily prepare thy richest Sacrifice of humble Praise.

Awake, and summon all thy Thoughts, to make haste, and adore our great Redeemer.

For now 'tis time we should reverently go; and offer our Hearts at the Foot of his Cross.

Thither let us fly from the Troubles of the World; there let us dwell among the Mercies of Heaven.

Under the Shade of that happy Tree, let us kneel, and often look up to our dearest Lord.

Let

Let us remember every Passage of his Love;
and be sure that none escape our Thanks.

Let us compassionate every Stroke of his
Death; and one by one salute his sacred
Wounds.

Blest be the Hands that wrought so many
Miracles; and were so barbarously bored
with cruel Nails.

Blest be the Feet that so often travelled
for us; and were at last unmercifully fasten-
ed to the Cross.

Blest be the Head that was crown'd with
Throns; the Head that so industriously
studied our Happiness.

Blessed be the Heart that was pierced
with a Spear; the Heart that so passionat-
ly loved our Peace.

Blessed be the intire Person of our cru-
cified Lord; and may all Powers joyn in
in his Praise.

In thy eternal Praise, O gracious Jesu!
and the ravishing Thoughts of thy incom-
parable Sweetness.

O what Excess of Kindness was this!
what strange Extremity of Love, and
Pity!

The Lord is sold, that the Slave may go
free; the Innocent condemn'd, that the
Guilty may be saved.

The Physician is sick, that the Patient
may be cured; and God himself dies, that
Man may live.

Tell

Tell me, my Soul, when first thou hast well consider'd, and look about among all we know.

Tell me, whoever wish'd us so much Good? whoever loved us with so much Tenderneſs?

What have our neareſt Friends done for us, or even our Parents, in Compariſon of this Charity.

No leſs than the Son of God came down to redeem us; no leſs than his own dear Life was the Price he paid for us.

What can the Favour of the whole World promiſe us, compared to his Miraculous Bounty?

No leſs than the Joys of Angels are become our Hope; no leſs than the Kingdom of Heaven is made our Inheritance.

Glory be to the Father, &c.

As it was in the Beginning, &c.

PSALM LXXII.

TO Thee, O God, we owe our whole ſelves, for making us after thine own Image.

To Thee, O Lord, we owe more than our ſelves, for redeeming us with the Death of thine only Son.

Nor were our Ruins ſo ſoon repair'd, as at firſt our Being was eaſily produced.

Thy Power to create us ſaid but one Word, and immediately we became a living Soul.

But

But thy Wisdom to redeem us, both
spake much, and wrought more, and suf-
fered most of all.

To redeem us he humbled himself to this
low World, and the Infirmities of this mi-
serable Nature.

He patiently endur'd Hunger and Thirst,
and the malicious Affronts of enraged Ene-
mies.

How many times did he hazard his Life, to
sustain with Courage the Truths of Heaven!

How many Tears did he tenderly weep, in
Compassion of his blind ungrateful Country!

How many Drops of Blood did he shed
in the doleful Garden, and on the bitter
Cross!

The Cross, where after Three long
Hours of Grief, and Shame, and intole-
rable Pains :

He meekly bow'd his fainting Head ; and
in an Agony of Prayer yielded up the Ghost.

So sets the glorious Sun in a sad Cloud ;
and leaves our Earth in Darknes, and Dis-
order :

But goes to shine immediately in the o-
ther World ; and soon returns again, and
brings us Light.

And so dost thou, dear Lord, and more ;
thy very Darknes is our Light.

'Tis by thy Death we are made to live ;
and by thy Wounds our Sores were heal'd.

O my ador'd Redemer, who tookest up-
on thee all our Miseries ; to impart to us
thine own Felicities !

Can

Can we remember thy Labours for us,
and not be convinced of our Duty to thee?

Can our cold Hearts recount thy Sufferings,
and not be enflamed with the Love
that suffer'd?

Can we believe our Salvation cost thee
so dear, and live as if to be saved were not
worth our Pains?

Ingrateful we! how do we slight the
Kindness of our God? How carelessly comply
with his gracious Design?

For all his Gifts he requires no other Return,
than to hope still more, and desire
still greater Blessings.

For all his Favours he seeks no other Praise,
than our following his Steps to arrive
at his Glory.

O glorious Jesus! behold to thee we
bow, and humbly kiss the Dust in Honour
of thy Death.

Behold thus low we bow, to implore
thy Blessings; and the sure Assistance of thy
special Grace.

That we may wean our Affections from
all vain Desires, and clear our Thoughts
from all impertinent Fancies.

Then shall our Lives be entirely dedicated
to thee, and all the Faculties of our
Souls to thy holy Service.

Our Minds shall continually study thy
Knowledge, and our Wills grow every
Day stronger in thy Love.

Our

Our Memories shall faithfully lay up thy Mercies, and both Tongue and Heart shall sing for ever,

Glōry be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

Let us glory in the Cross of our Lord Jesus Christ, in whom is our Life, and Health, and Resurrection.

Lesson. 2 Cor. i. 31.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of Mercies, and the God of all Comfort, who comforteth us in all our Tribulations, that we may be able to comfort them which are in Trouble, by the Comfort wherewith we our selves are comforted of God: For as the Sufferings of Christ abound in us, so our Consolation aboundeth by Christ.

H Y M N XXII.

Tune now your selves, my Heart-
Strings high,
Let us aloft our Voices raise;
That our loud Song may reach the Sky,
And there present to Thee our Praise.

To Thee, blest Jesus, who camest down,
From those bright Spheres of Joy above;
To purchase us a dear-bought Crown,
And wooe our Souls to espouse thy Long.

S

Long

Long had the World in Darknes sate,
 Till thou, and all thy glorious Light,
 Began to dawn from Heaven's fair Gate
 And with thy Beams dispel their Night.

We too, alas ! still here had stood,
 As common Slaves in the same Shade,
 But Mercy came, and with his Blood,
 Our general Ransom freely paid.

Not all the Spite of all the Jews,
 Nor Death it self could him remove ;
 Still he his blest Design pursues,
 And gives his Life to take our Love.

And now, my Lord, my God, my All,
 What shall I most in thee admire ;
 That Power that made the World, and shall
 The World again dissolve by Fire ?

O no, thy strange Humility,
 Thy Wounds, thy Pains, thy Cross, thy
 Death.

These shall alone my Wonders be,
 My Health, my Staff, my Joy, my Breath,

To thee, great God, to thee, alone,
 Three Persons in one Deity,
 As in past Ages was, be done,
 All Glory now, and ever be. *Amen.*

Antiphon.

We are bought with a Price, even the most precious Sweat, and Blood of Jesus, henceforth to call him Master, whose Service is perfect Freedom; and gives us effectual Power to become the Sons of God.

V. The Chains fell off our Hands, and Feet.

R. When thine, dear Redeemer, were nailed to the Cross.

Let us Pray.

O Eternal Father, who sentest down thine only Son to redeem the World, enslav'd to Sin, and Satan, by assuming our frail Nature, and powerfully teaching us, both by Word, and Example, the only way to that Bliss for which we are created! Grant, we humbly beseech thee, that the continual Memory of his bitter Passion, and Death on the Cross, may beget in us an utter cotempt of the Goods, or Ills we meet with here, compar'd to the advancing our selves or others, in the Esteem of what we hope for hereafter, through the same our Lord Jesus Christ thy Son, who, with thee, and the Holy Spirit, liveth, and reigneth ever One God, World without End.

Amen.

*Here, on every Friday, and other Day that is
a Day of Fasting, say, kneeling.*

V. Lord, have Mercy upon us.

R. Christ, have Mercy upon us.

V. Lord, have Mercy upon us.

Our Father, &c.

*V. Have Mercy upon us, O Lord, have
Mercy upon us ;*

R. For our Souls trust in thee.

*V. And under the Shadow of thy Wings
will we hope ;*

R. Till our Iniquities pass away.

*V. Have Mercy upon us, O Lord, for
we are weak ;*

*R. Heal us, O Lord, for we have sinned
against thee.*

*V. Our Iniquities are gone over our
Head ;*

*R. And, like, a sad Burthen, sit heavy
upon us.*

*V. Will not our God require an Account
of these Things ?*

*R. Will he not examine every Passage of
our Lives ?*

V. He sees the Secrets of our Hearts ;

*R. And our darkest Sins are not hid from
him.*

*V. Lord, make us judge our selves, lest
we be condemn'd by thee ;*

R. And

R. And chastise our selves, lest we be punish'd by thee :

V. Make us mortifie our selves with discreet Austerities ;

R. Particularly in Opposition to the Passions which molest us :

V. That we may reduce our Bodies into Subjection to our Minds ;

R. And our Minds into Subjection to thee.

V. That as our too much Liberty brought us to Folly ;

R. Our just Severity may bring us to Pardon.

V. Pardon, O Lord, the Iniquity of our Sins ;

R. And graciously remove away all thy Punishments.

V. Enter not into Judgement with thy Servants, O Lord ;

R. For in thy Sight shall no Man living be justified.

V. Our Ruin, we confess, is wholly from our selves ;

R. And all our Hope is in thy Salvation.

V. If we repent, and say now we'll begin ;

R. 'Tis time now to rise from Sleep.

V. Behold Temptation stands at the Door.

R. And our weak Resistance lets it in.

V. Our corrupt Nature conspires against our Enemies ;

R. And our evil Customs prevail against us.

V. Pity us, O Lord, thou who knowest whereof we are made :

R. Wean us from this World, thou who mad'st us for a better.

V. Deliver us from the Occasions, that so often endanger us ;

R. Deliver us from the Occasions, that so often overcome us :

V. Deliver us from all sudden, and disastrous Mischances :

R. Deliver us from the Miseries of everlasting Torments.

V. Why art thou sad, O my Soul ?

R. And why art thou so diquieted within me.

V. Still trust in God, for still we will praise his Name.

R. He is our Saviour, and our God.

V. O praise our Lord, for he is good ;

R. And his Mercy endures for ever.

V. Let all who fear our Lord now say,

R. That his Mercy endures for ever.

V. He was mindful of us in our low Estate ;

R. For his Mercy endures for ever.

V. And redeem'd us from our Enemies ;

R. For his Mercy endures for ever :

V. He will guide us here in the Ways of Peace ;

R. For his Mercy endures for ever :

V. He

V. He will bring us hereafter to the Joy
of Eternity ;

R. For his Mercy endures for ever.

V. O Lord, hear, &c.

R. And letour, &c.

Let us Pray.

O God, who didst severely punish our first Parents, for eating the forbidden Fruit, and hast so often recommended to us the necessary Duties of Abstinence, and Fasting ! Grant, we beseech thee, that by observing diligently thy holy Discipline, proposed to us in the Laws, and Practice of thy Church, we may correct our Levities, and revenge our Excesses, and subdue our irregular Appetites, and frustrate the Temptations of the Enemy, and secure our Perseverance, and daily proceed to new Degrees of Vertue and Devotion, till in the End of our Lives, we receive the End of our Labours, the Salvation of our Souls, through our Lord Jesus Christ, who, with thee, and thy blessed Spirit, liveth, and reigneth One God, World without End. *Amen.*

Friday Vespers.

In the Name, &c. as at *Sunday Vespers*.

Antiphon.

O senseless we, that so little consider
what we do against our Saviour, or what
he suffer'd for us.

PSALM LXXIII.

LORD, how the World requites thy
Love! how ingrateful are we to thy
blest Memory!

We negligently forget thy sacred Passion;
or rather far worse; our Sins renew thy
Sufferings.

While we deprive others of their Right;
what do we but divest Thee of thy Cloaths?

While we delight in Strife, and Schisms?
what do we else but rend thy seamless Coat?

If we despise the least of thy Servants; are
we not as so many *Herods* that scorn'd thee?

If we for fear proceed against our Con-
science, how are we better than *Pilate* that
condemn'd thee?

By forsaking thy Will to follow our
own; do we not chuse a Murderer before
thee?

By retaining a sharp, and bitter Malice,
do we not give thee Vinegar, and Gall to
drink?

By

By shewing no Mercy to the Poor, and Afflicted, do we not pass by thy Cross, as Strangers unconcern'd?

Thus we again crucifie the Lord of Glory; and put him afresh to an open Shame.

Is this, O wretched we! the Duty we pay to the sacred Memory of our dear Redeemer.

Are these the Thanks our Gratitude returns that strange Excess of our Saviour's Love?

When we sate in Darknes he took us by the Hand; and kindly led us unto his own Light.

We sought not him; but he came from far to find us; we look'd not towards him, but his Mercy call'd after us.

He call'd aloud in Words of Tenderneſs; why will ye perish, O ye Children of Men?

Why will ye run after empty Trifles; as if there were no Joys above with me?

Return, O ye dear-bought Souls, and I Will receive you; repent, and though you had really crucified me, I will forgive you.

Behold, O blessed Jesus, to thee we come; and on thy holy Cross fasten all our Confidence.

Never will we unclasp our faithful Hold; till thy Grace has sealed the Pardon of our Sins.

Never will we part from that Standard of Hope; till our troubled Consciences be dismiss'd in Peace.

There

There will we stand, and sigh, and weep; and every one humbly say to thy Mercy.

Jesus, my God, I suffer Violence, answer, I beseech thee, answer thou for me.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

O senseless we, that so little consider what we do against our Saviour, or what he suffer'd for us!

Ant.] He is the Propitiation for our Sins; and not only for ours, but for the Sins of the whole World.

PSALM LXXIV.

BE silent, O my Soul, and thy Lord will answer for thee; be content, and he is thy Security.

Be innocent, and he will defend thee; be humble, and he will exalt thee.

He will forgive thee all thou repentest of, he will bestow on thee more than thou askest.

Never let us fear the Favour of our God; if we can but esteem, and desire it.

He that so freely gave us himself; will he not with himself give us all Things else?

Is not his painful Life, and bitter Death a sufficient Pledge of his Love to us?

Is

Is not his infinite Love to us a sufficient Motive of our Duty to him?

A Duty to which we are so many Ways oblig'd? and wherein our Eternity is so highly concern'd.

Surely they have little Faith, and far less Hope; who doubt the Mercies of so gracious a God.

Mercies confirm'd by a Thousand Miracles: and dearly seal'd with his own Blood:

That innocent Blood, which was shed for us; to appease the Wrath of his offended Father.

That Blood, whose every precious Drop was worthy to save so many Worlds.

O blest, and all-redeeming Blood; which flow'd so freely from the Source of Life!

Bath our polluted Souls in thy clear Streams; and purge away all our foul Impurities.

Cleanse us, O merciful Lord, from our secret Faults; and from those darling Sins that most abuse us.

Wash off the Stains our Malice has caused in others; and those which our Weakness has receiv'd of them.

Let not them perish by our Occasions; nor us be undone by theirs.

But let our Charity assist one another; and thy Clemency pardon us all.

Pardon, O gracious Jesus, what we have been; with thy holy Discipline correct what we are!

Or-

Order by thy Providence what we shall be ; and in the End crown thine own Gifts.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

He is the Propitiation for our Sins, and not only for ours, but for the Sins of the whole World.

Ant.] Now is the accepted time, now is the Day of Salvation; let us demean ourselves as the Servants of God, in Fasting, and Watching, in Patience, and Charity.

PSALM LXXV.

Shouldst thou, O Lord, have dealt with us in Rigour; we had long since been sentenced to eternal Death.

Long since our guilty Souls had been snatch'd away; and hurried down to everlasting Torments.

But thy gracious Mercy has repriev'd our Lives; and given us Space to work out our Pardons.

Now is the Time of Acceptance with thee; now is the Day of Salvation for us.

Now let us mourn our former Offences; and bring forth Fruits meet for Repentance.

If we, O Jesu, have hitherto persecuted thee; and with our Sins nail'd thee to the Tree of Death.

Now

Now let our whole Endeavours attend thy Service ; and Loyally conspire to uncrucifie our Lord.

Let us ascend to the Mount of *Calvary* ; and as often as we go, kiss thy holy Steps.

We kiss thy Steps when we love thy Ways ; and humble our selves, and follow thee.

Let us there on our Knees approach thy Cross ; and reverently cover thy naked Body.

We cover thee, when our Charity cloaths thy Servants ; and hides the Infirmities of thy little ones.

Let us there with the tenderest Care, unfasten the Nails ; and gently draw them out of thy Hands, and Feet.

We draw them out when we freely obey thy Will ; and loosen our Affections from cleaving to the World.

Lord, when we have thus rescu'd thee, and placed thee again in thy Throne of Glory.

Instead of thy self, Nail thou us to thy Cross ; who really deserve what thou really enduredst.

Crucifie our Flesh with thee Fear of thee ; and give us our Portion of Sorrow here.

Crucifie the World to us, and us to the World ; that dead to it, we may live in thee.

At least live thou in us, O holy Jesu ; and fit our Souls for so glorious a Guest.

Enter

Enter into our Hearts, and fill them with thy Self; that no Room be left for any thing but Thee.

One only Hope we have, thy Care of us one only Fear, the Neglect of our selves.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

Now is the excepted time, now is the Day of Salvation; let us demean our selves as the Servants of God, in Fasting, and Watching, in Patience, and Charity.

Lesson. Phil. 2. 1.

IF there be therefore any Consolation in Christ, if any Comfort of Love, if any Fellowship of the Spirit, if any Bowels, and Mercies.

Fulfil ye my Joy, that ye be like-minded, having the same Love, being of one Accord, of one Mind.

Let nothing be done through Strife, or Vain-glory, but in Lowliness of Mind; let each esteem others better than themselves.

Look not every Man on his own Things, but every Man also on the Things of others. Let this Mind be in you which was also in Christ Jesus.

Who being in the Form of God, thought it not Robbery to be equal with God; but made himself of no Reputation, and took upon

upon him the Form of a Servant, and was made in the Likeness of Men.

And being found in Fashion as a Man, he humbled himself, and became obedient to Death, even the Death of the Cross.

Wherefore God hath also highly exalted him, and given him a Name which is above every Name:

That at the Name of *Jesus* every Knee should bow, of Things in Heaven, and Things in Earth, and Things under the Earth:

And that every Tongue should confess, that *Jesus Christ* is the Lord, to the Glory of God the Father.

H Y M N XXIII.

AND now, my Soul, canst thou forget,
That thy whole Life is one long Debt
Of Love to Him, who on this Tree,
Paid back the Flesh he took for thee?

Lo, how the Streams of precious Blood
Flow from Five Wounds into one Flood:
With these he washes all thy Stains,
And buys thy Ease with his own Pains.

Tall Tree of Life! we clearly now,
That Doubt of former Ages know;
It was thy Wood should make the Throne
Fit for a more than *Solomon*.

Large

Large Throne of Love ! Royally spread,
 With Purple of too rich a Red ;
 Strange costly Price ! thus to make good
 Thine own Esteem with thy King's Blood.
 Hail, fairest Plant of Paradise,
 To Thee our Hopes lift up their Eyes :
 O may aloft thy Branches shoot
 And fill the Nations with thy Fruit.
 O may all reap from thy Increase,
 The Just more Strength, the Sinner Peace ;
 While our half-wither'd Hearts, and we
 Ingraft our selves, and grow on Thee.

Live, O for ever live, and reign,
 Blest Lamb, whom thine own Love has slain ;
 And may thy lost Sheep live to be
 True Lovers of thy Cross, and Thee.

All Glory to the Sacred Three,
 One Undivided Deity ;
 As it has been in Ages gone,
 May now and ever still be done.

Antiphon.

Our Lord died for us, that we may live
 in him, and putting off the old Man with
 all his Concupiscence, be renew'd hence-
 forth in the Spirit of our Minds.

V. Be-

Friday Vespers.

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V. Behold, dear Saviour, thou art exalted from the Earth.

R. Fulfil thy Word, and draw all Things unto thy self.

Let us Pray.

O God, who at the Price of thy only Son's last Drop of Blood upon the Cross, hast won our Hearts from this Life, and all the Goods of it, to the sole Pursuit, and Hopes of thy Self in Eternity. Possess, we beseech thee, and absolutely dispose of what thou hast so dearly paid for, mortifying us to this World, and confirming our Courage, to fight manfully under the Banner of our crucified Saviour, that we may be able to stand the Shock of all Temptations, and nothing either in Life or Death may ever separate us from thy Love, in him our glorious Redeemer; who, with Thee, and the Holy Ghost, liveth and reigneth, One God, blessed for ever. *Amen.*

Here, on all Fridays, and other Days that are Days of Fasting, say, kneeling.

V. Lord, have Mercy upon us.

R. Christ, have Mercy upon us.

V. Lord, have Mercy upon us.

Our Father, &c.

V. Who will give Water to our Eyes?

R. And a Fountain of Tears to our Head?

T

V. That

V. That we may weep Day and Night ;

R. The Loss of our Time past, and the Danger of our Time to come.

V. That we may weep for our many Sins ;

R. And humbly confess our grievous Offences.

V. We have sinned with our Fathers, we have sinned ;

R. We have done unjustly, we have committed Iniquity.

V. We have broken the Laws of our Maker ;

R. We have provoked the Wrath of our Judge.

V. We have despised the Goodness of our God ;

R. What shall we do, O thou Preserver of Men !

V. What shall we do, but appeal from the Bar of thy Justice,

R. To thy mild, and gracious Seat of Mercy.

V. Spare us, O Lord, for thy Mercy sake ;

R. Spare the Works of thine own Hands :

V. Spare us, whom thou hast made for the Enjoyment of thy Self ;

R. Spare us whom thou hast redeemed with thy precious Blood.

V. Pardon, O Lord, our Sins of Weakness, and Surprise :

R. Pardon our Sins of Wilfulness, and Malice.

V. Pardon

V. Pardon our relapsing into the Sins we have repented.

R. Pardon our lying in Sins without Repentance.

V. Make us so grieve for our Sins that we may hate them :

R. And hate them so, that we quite forsake them.

V. Check our unruly Passions with thy holy Fear :

R. And guide our Lives in the Ways of Discipline :

V. That we may turn to thee with our whole Heart ;

R. In Fasting, Weeping, and Mourning :

V. That we may humble our Souls in Prayer ;

R. And, as much as we can, redeem our Sins with Alms.

V. That we may root out our Sins and Vices with contrary Vertues ;

R. And bring forth Fruits agreeable to Repentance.

V. Hear us, O merciful Lord, when we pray for our selves.

R. Hear us when we pray for others.

V. Remember thy Congregation thou hast posselt from the Beginning.

R. Defend, and govern, and increase it for ever.

V. Give to thy Priests the Spirit of Knowledge ;

R. The Spirit of Holiness, and Zeal, and Wisdom.

V. Give to thy People the Spirit of Docility;

R. The Spirit of Obedience, Devotion, and Charity.

V. Reveal thy Self, O Lord, to those who never knew thee;

R. And bring home those who have gone astray from thee.

V. Preserve we beseech thee, our King, and his Council;

R. And bless all the People of this Nation.

V. Bless us with Health, and Peace, and Plenty;

R. And make us use them with Sobriety, Gratitude, and Charity.

V. Reward, O Lord, our Kindred, Friends, and Benefactors;

R. And forgive our Enemies, and all that hate us.

V. Comfort those that mourn, and are oppressed with their Afflictions;

R. Or labour under the Burthen of a troubled Mind.

V. Relieve the Poor, who have none to help them;

R. And defend the Cause of the Fatherless, and Widow.

V. Strengthen those who languish on the Beds of their Sickness;

R. And those who struggle in the Agony of Death.

V. Have

V. Have Mercy upon all the Faithful who live in thy Grace.

R. Have Mercy upon all the World ; convert the Unconverted, and bring us all to thy Glory.

V. O Lord, hear, &c.

R. And let our, &c.

Let us Pray.

O God, who by thy holy Doctrine hast taught us to fast, and watch, and pray ; and by thy blessed Example, O holy Jesu, hast powerfully engaged us to follow thy Steps ! Vouchsafe, we beseech thee, by thy Grace, so to mortifie our Bodies, by withdrawing the Fewel from our unruly Passions, and reducing our immoderate Sleep to the Measures of necessary Refreshment, that our Minds may be better disposed for Prayer and Meditation, devoutly to celebrate the Fasts and Festivals of thy Church, and eternally to rejoyce with Thee hereafter, in the Kingdom of thy Glory, where, with the Father, and the Holy Ghost, thou livest and reignest, One God, World without End. *Amen.*

V. O Lord, hear, &c. as at the End of *Sunday Vespers.*

Friday Compline.

V. Our Help is in, &c. as at *Sunday Compline.*

Antiphon.

In Peace will we sleep, and take our Rest ;
for thou, O Lord, hast particularly esta-
blished us in Hope.

PSALM LXXVI.

Come, let us now call off our Thoughts
from ranging abroad ; where they do
but lose themselves.

Let us diligently examine the Accounts
of our Time ; and sum up the Profit we
have made to Day.

What have we gain'd by all that we
have heard or seen ; since nothing is so
barren but may yield some Fruit ;

Had we the Art to cultivate it right ;
and fitly apply it to our own Advantage.

If we have spied some good Example ;
which our gracious Lord presents to ex-
cite us :

Did we immediately entertain the Mo-
tion ; and resolve in our Hearts effectually
to follow it ?

If we have fallen among vicious Com-
pany ; which too often engages us to Folly.

Did

Did the Danger encrease our Care; and
the Sin of others breed Vertue in us?

We have heard perhaps some melancholy
News of sudden Sicknes, or unexpected
Deaths:

But do we fear to be surpriz'd our selves;
and provide betimes for that Day of Tryal?

We meet with Accidents enough to dis-
parage this World; but do we really feel
it lose Credit in our Hearts?

Does our Esteem of the other World
grow strong and high; and every one faith-
fully tell his own Soul;

'Tis not in this poor World thou must
expect Content, nor hope to enjoy a perfect
Rest?

Order thy whole Affairs with utmost
Skill; and, which is seldom seen, let all suc-
ceed:

Still thou shalt find something to trouble
thee; and even thy Pleasures shall be tedi-
ous unto thee.

Where-e're thou goest, still Crosses will
follow thee; since where-e're thou goest,
thou carriest thy self.

Who then, my God, is truly happy? or
rather, who comes nearest Happiness?

He that with Patience resolves to suffer,
whate're his Endeavours are not able to
avoid.

Happy yet more is he that delights to
suffer; and glories to be like his crucified
Saviour.

When thou art come to this, my Soul; that thy Crosses seem sweet for the Love of Jesus:

Think then thy self sublimely happy; for sure thou hast found a Heaven upon Earth.

At least the best Heaven this Earth can afford; and take it as a Pledge of a better to come.

Glory be to the Father, &c.

As it was in the Beginning, &c.

PSALM LXXVII.

MY Soul, when thou art thus retir'd alone; and fitly disposed for quiet Thoughts.

Never let the Greatness of another molest thy Peace; nor his prosperous Condition make thee repine.

Say not in thy Heart, had I that fair Estate, or were entrusted with so high a Place:

I should know how to contrive things better; and never commit such gross Mistakes.

Tell me, how dost thou manage thine own Employments; and fit the little Room thou holdest in the World?

If thou hast Leisure, art thou not idle, and spendest thy precious time in unprofitable Follies?

If thou art busie, art not thou so too much; and leavest no time to provide for thy Soul?

Do thy Riches make thee wise and generously to assist the Innocent Poor?

Does

Does thy Poverty make thee humble?
and faithfully to labour for thy little Family?

Dost thou in every State give Thanks to
Heaven; and contentedly subscribe to its
severest Decrees?

Canst thou rejoycingly say to God; O
my ador'd Creator! I am glad my Lot is in
thy Hands:

Thou art all Wisdom, and seeest my
Wants; thou art all Goodness, and de-
lightest to relieve me.

Under thy Providence I know I am safe;
whatever befalls methou guidest to my Ad-
vantage.

If thou wilt have me obscure, and low;
thy blessed Will, not mine, be done.

If thou wilt load my Back with Crosses;
and embitter my Days with Grief, and Sick-
ness:

Still may thy blessed Will, O Lord, be
done; still govern thy Creatures in thine
own best way.

Place where thou pleasest thy other Fa-
vours; but secure to my Soul a Portion in
thy Love.

Take what thou wilt of the Things thou
hast lent me; but leave in my Heart the
Possession of thy self.

Let others be preferr'd, and me neglect-
ed; let their Affairs succeed, and mine
miscarry.

Only

Only one thing I humbly beg; and may my gracious God vouchsafe to grant it.

Cast me not away from thy Presence for ever; nor wipe my Name out of the Book of Life.

But my eternal Hopes, let them remain; and still grow quicker as they approach to their End.

Glory be to the Father, &c.

As it was in the Beginning, &c.

PSALM LXXVIII.

MY Thoughts, run o're the Passages you have met to Day; or rather forget such impertinent Things.

What have we seen but distracting Vanities? and what brought home but unprofitable Fancies?

How often have we felt our Minds disturb'd? how often endanger'd by unhappy Accidents?

Sometimes we frowardly throw ourselves down; and, like fullen Children, will not stand.

Sometimes the Tempest throws us down; and, like weak Children, we cannot stand.

Yet are we venturing still among the Snares; enticed by the Appearance of some present Delight.

We weary our selves with running after Flies; which are hard to catch, and Trifles when they are caught.

This

This we pursue, and follow that ; but nothing we meet can fill our Hearts.

Till we have found out thee, O gracious Lord ! our only full all-satisfying Good.

Till we have found out thee, not by a dark Belief ; but clearly as thou art in thine own bright self.

Remember, O my Soul, this Truth of the World we live in ; which our own Experiencet oo evidently proves :

The Eye is not fill'd with seeing its Varieties ; nor the Ear with hearing all its Harmony.

Remember this Truth of the World we hope ; made sure to our Faith by the Word of Jesus :

The Eye hath not seen such beauteous Glories ; nor has the Ear heard such ravishing Charms :

Nor can the Heart it self conceive such incredible Joys ; as our God has provided for them that love him.

As our blessed Jesus has purchased for his Servants ; and even for thee, my Soul, to crown thy Patience.

Wherefore in Peace lay down thy Head, and rest secure in the Protection of thy God.

Whose Mercy has so graciously singled thee out ; and so strongly establish'd on himself thy Hope.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Anti-

Antiphon.

In Peace will we sleep, and take our
Rest ; for thou, O Lord, hast particularly
establish'd us in Hope.

HYMN XXIV.

TIs not for us, and our proud Hearts,
O mighty Lord, to chuse our Parts,
But act well what thou giv'st ;
'Tis not in our weak Pow'r to make
One Step o'th' Way we undertake,
Unless thou us reliev'st.

What thou hast given thou canst take,
And when thou wilt new Gifts canst make,
All flows from thee alone ;
When thou didst give it, it was thine,
When thou retook'st it, 'twas not mine,
Thy Will in all be done.

It might, perhaps, too pleasant prove,
Too much attractive of my Love,
And make me less love thee ;
Some things there are, thy Scriptures say,
And Reason proves that Heav'n, and they
Do seldom well agree.

Lord, let me then sit calmly down,
And rest contented with my own,
This is what thou allow'st.
Keep thou my Mind serene, and free,
Often to think of Heaven, and Thee,
And what thou here bestow'st.

There

There let me have my Portion, Lord,
There all my Losses be restor'd,

No matter what falls here;
It's not enough that we shall sing,
And love for ever our blest King,
Whose Goodness brought us there?

Great God, as thou art one, may we
With one another all agree,

And in thy Praise conspire;
May Men, and Angels joyn, and sing
Eternal Hymns to thee their King,
And make up all one Choir. *Amen.*

Lesson. Gal. 6. 14.

BUT God forbid that I should glory, save
in the Cross of our Lord Jesus Christ,
by whom the World is crucified unto me,
and I unto the World.

For in Christ Jesus neither Circumcision
availeth any thing, nor Uncircumcision, but
a new Creature; and whosoever shall fol-
low this Rule, Peace be on them, and Mer-
cy, and upon the *Israel* of God.

Antiphon.

Consider, O my Soul, and see that no-
thing can happen unprofitable to those, who
know how to use it; and really seek, by
tempering right their Minds, to build them
up in true Vertue.

V. Day

V. Day to Day utters Words of Instruction:

R. And Night to Night affords Silence.

Let us Pray.

O God, whose provident Mercy makes every Day a new Branch of the Tree of Knowledge to us, whence the Evening may gather fresh Variety of Fruit, fit to nourish those Souls whom thy Grace has brought to feed on the Tree of Life, the Cross of Jesus! Grant, we humbly beseech thee, that no Experience of Good or Evil, which this Day has afforded, may be lost on us, but whate're of Moment has happened to our selves or others, may by seasonable, and minute Ruminati^on be fitted to render us more skilful in discerning the true Value, and Use of this Estate in all the Scenes of Life, and ready to resign (with our Saviour) our whole Concerns, and Beings here to thy Will, and the sole Advancement of thy Glory, which at length will surely crown thy Servants with immortal Bliss, through our Lord Jesus Christ, thy Son, who with thee, and the Holy Ghost, liveth, and reigneth, One God, World without End.

Vouchsafe us, &c. to the End, as at
Sunday Compline.

Satur^a

Saturday Mattins.

The Introduction to be said as Page 1.

Invitatory.

Come let us Adore our victorious Redeemer.

Come let's Adore our victorious Redeemer.

PSALM LXXIX.

COME all you Powers of my deliver'd
Soul, and pay your Homage to the
Prince of Peace, to the Prince of our Sal-
vation; cast your unworthy selves at his
sacred Feet, and renew your Vows of fol-
lowing his Steps.

Come let's Adore our victorious Redeemer.

He triumph'd over Death in his own
Body, and enables us to conquer it in ours;
imparting to us his Heavenly Skill, and
provoking our Courage with infinite Re-
wards.

Come let's Adore our victorious Redeemer.

He changed the corrupted Government
of the World, and establish'd a new, and
holy Law, that as we were Vassals to Sin
be

before, we might now become the free
Subjects of Grace.

Come let's Adore our victorious Redeemer.

Let us live and die in his blest Obedience,
and no Temptation separate us from him ;
who, if we resist, will make us overcome ;
and when we have overcome, will crown
us with Peace.

Come let's Adore our victorious Redeemer.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Come let's Adore, &c.

Come let's Adore, &c.

H Y M N XXV.

LORD, we again lift up our Eyes,
And leave our sluggish Beds ;
But why we wake, and why we rise,
Comes seldom in our Heads.

Is it to sweat and toil for Wealth,
Or sport our Time away ;
That thou preserv'st us still in Health,
And giv'st us this new Day ?

No, no, unskilful Soul ! not so,
Be not deceiv'd with Toys ;
Thy Lord's Commands more wisely go,
And aim at higher Joys.

They

They bid us wake to seek new Grace;
And some fresh Vertue gain;
They call us up to mend our Pace,
Till we the Prize attain.

That glorious Prize, for which all run,
Who wisely spend their Breath;
Who, when this weary Life is done,
Are sure of Rest in Death.

Not such a Rest as here we prove,
Disturb'd with Cares and Fears;
But endless Joy, and Peace, and Love,
Unmix'd with Grief, and Tears.

Glory to Thee, O bounteous Lord!
Who giv'st to all Things Breath;
Glory to Thee, Eternal Word!
Who sav'st us by thy Death.

Glory, O blessed Spirit, to Thee,
Who fill'st our Souls with Love;
Glory to all the Mystick Three,
Who reign One God above. *Amen.*

Antiphon.

This is, alas, the Land of the Dying;
but we hope to see the Glory of God in the
Land of the Living.

PSALM LXXX.

PRostrate before thy Tomb, O Lord!
 behold we freely confess our Misery.

And in the lowest Posture of afflicted
 Pilgrims, humbly implore thy Mercy.

Peacefully in the Grave thy holy Body
 reposed; and thy Soul went triumphing to
 redeem thy Captives.

But we, alas, thy helpless Orphans; how
 are we left in the midst of our Enemies!

To how many Dangers are our Lives ex-
 posed? With how many Temptations are
 we round besieged?

Temptations in Meat, Temptations in
 Drink; Temptations in Converſing, Temp-
 tations in Solitude.

Temptations in Buſineſs, Temptations in
 Leiſure; Temptations in Riches, Tempta-
 tions in Poverty.

All our Ways are ſtrew'd with Snares;
 and even our own Senſes conſpire againſt
 us.

Whither, O my God, ſhall our poor
 Souls go, encompaſſed with a Body ſo frail,
 and a World ſo corrupt?

Whither, but to Thee, the Juſtifier of
 Sinners; and to thy Grace, the Suſtainer
 of the Weak?

Thy Grace inſtructs us what we ought
 to do; and breeds in us the Will to endea-
 vour what we know.

Thy

Thy Grace enables to perform our Resolves; and when all's done, thy Grace must give the Success.

Govern us with this thy Grace, O eternal Wisdom! and direct our Steps in thy safe Way.

Order every Chance to prevent our Falling; and still lead us on to our happy End.

Give us the Eye, and Wing of an Eagle; to see our Danger, and fly swiftly away.

If we must needs engage our Enemy, and no Means left to escape the Encounter.

Strengthen us, O Lord, to persevere with Courage, that we may never be wanting in our Fidelity to thee.

Convince us, blessed Jesus, into this firm Judgment; and make our Memories faithfully retain it.

Whatever our Senses say to deceive us; or the World to obscure so beauteous a Truth:

That thy self alone art our chiefest Good; and the Sight of thy Glory our supream Felicity.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

This is, alas, the Land of the Dying; but we hope to see the Glory of God in the Land of the Living.

Ant.] Well done, thou good and faithful Servant, I gave thee Two Talents, and thou hast gain'd Two more, enter thou into the Joy of thy Lord.

PSALM LXXXI.

HAppy, O Lord, are they, who have so much Employment, that there remains no Room for idle Thoughts.

Happy are they who have so little Business, that they want not Space to attend their Souls.

Happy yet more are they, who in the midst of their Work can think sometimes of the Wages above.

Whom nothing diverts from their chief Concern, of seeking to make their Election sure.

But while their Backs are bow'd down with Labour, they freely can raise up their Minds to Heaven.

And while they are tied to their Beds with Sickneſs, can yet move on to their eternal Rest.

Often they rejoyce with themselves alone, and silently ſay in their contented Hearts:

Here we, alas, are narrowly confined; and our Time entertain'd with trivial Affairs.

But hereafter we expect an unbounded Enlargement; and the ſame glorious Office with the bleſſed Angels.

Here

Here are we subject to a Thousand Miseries ; and the most prosperous Life is vain and short.

But hereafter we expect an Infinity of Joy, and the solid Pleasures of Heaven for ever.

We too, O gracious Lord, who now adore thee ; and in thy Presence sing these holy Words.

We humbly pray Thee, guide us in the middle Path, that we never decline to any vicious Extream.

Deliver us from the stormy Sea of Business, and the dead Water of a sloathful Life.

Lest we be cast away by forgetting thee ; or become corrupted by neglecting our selves.

Make us sometimes, at least, recollect our Thoughts, how much soever our Condition distracts us.

Make us look up with Confidence in our God, how low soever our Afflictions depress us.

Make us look up to the eternal Mountains ; and feed our Souls with this sweet Hope.

The Day will come, that out of this dark World, we shall joyfully ascend to that beautiful Light.

The Day will come, and cannot be far off ; when we shall rest for ever in the Bosom of Bliss.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

Well done, thou good, and faithful Servant; I gave thee Two Talents, and thou hast gained Two more; enter thou into the Joy of thy Lord.

Ant.] Well done, thou good, and faithful Servant; I gave thee Five Talents, and thou hast gain'd Five more; enter thou into the Joy of thy Lord.

PSALM LXXXII.

Happiest of all, O Lord, are they; whose very Business is thy Service.

Who not only bestow an interrupted Glance; but steddily, and constantly fix their Eyes on thee.

Who not only visit thy House sometimes; but Night, and Day dwell in thy Presence.

When the Sun rises, it finds them at their Prayers; and when it sets, leaves them at the same sweet Task.

Every Place is a Church to them, and every Day a holy Sabbath.

Every Object an Occasion of Piety; and every Accident an Exercise of Vertue.

Do they behold the beauteous Stars? they presently adore their great Creator.

Do they look down on the fruitful Earth? they instantly begin to praise his Bounty.

Let War, or Peace do what they will; and the unconstant World reel up, and down:

They

They pass through all as unconcern'd ;
and smoothly go on their regular Course :

Looking still up to the glorious Life above ;
and entertaining this present in Hope, and Solitude.

If they depart sometimes from their proper Centre ; and forsake a while their beloved Retirement.

'Tis to approach, and give Light to others ;
and inflame some cold, or lukewarm Heart.

While they are thus abroad, their Minds are at Home with Thee ; and nothing can divide them from thy dear Presence.

Yet do they wisely make haste to return ;
and enjoy Thee alone in their little Cell.

There thou receivest them, as familiar Friends ;
and freely admittest them into thy secret Sweetness.

Thou givest them a Taste from thine own full Board ;
and overflowest their Hearts with the Wine of Gladness.

Often they feel a little Beam from Heaven strike gently,
and fill their Breasts with Light.

Often that gentle Light is kindled into a Flame ;
and chafely burns with pure Desires.

Desires that still mount up, and aim at Thee,
the supernatural Centre of all their Hopes.

O happy State of Reverend Discipline ;
free from the Cares and Tumults of the World !

Free from the dangerous Allurements of Sin; and perpetually solicited with the Engagements to Vertue.

Where they seldom fall, and quickly rise, and make swift Advances in the Way to Heaven.

Where they live in Purity, and die with an humble Confidence, and to go sing among the Choirs of Angels.

Blest Providence! who governest all Things in perfect Wisdom, and assignest to every one his proper Place.

If thou hast pleased to dispose our Lives, in Circumstances less favourable than these!

O let thy powerful Hand supply our Wants, and lead us on in our low Path!

That, at least, afar off we may follow them, who strive to tread so near thy Steps.

So shall we too, though slowly, arrive at the rich Inheritance of that Holy Land.

So shall we gladly enter those blissful Gates, and dwell for ever in the City of Peace.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

Well done, thou good and faithful Servant; I gave thee Five Talents, and thou hast gain'd Five more; enter thou into the Joy of thy Lord.

First

First Lesson.

HAve thy Thoughts in the Precepts of God, and let thy chief Business be his Commandments.

Deliver him that suffers Injury out of the Hands of the Proud, and be not faint-hearted, when thou sittest in Judgment.

Be merciful to Orphans as a Father, and as a Husband to their Mother.

He that despiseth the Poor reproacheth his Maker; but he loves him who pitieth them.

The Wicked shall be cast out in his Malice; but the Just hath Hope in his Death.

Our Lord will not accept any Person against the Poor; and will hear the Prayer of him, that is wronged.

He will not despise the Prayer of the Fatherless, nor the Widow, when she pours forth her Complaint.

Do not the Tears run down the Widow's Cheeks? And is not her Cry against them, that caused them?

Turn not away thine Eyes in Anger from the Poor, nor give him Occasion to curse thee.

Remember not every Wrong of thy Neighbour, nor do any thing by injurious Practice.

The Great, the Judge, the Mighty are in Honour; but there is none greater than he that fears God.

Resp.]

Free from the dangerous Allurements of Sin; and perpetually sollicitd with the Engagements to Vertue.

Where they seldom fall, and quickly rise, and make swift Advances in the Way to Heaven.

Where they live in Purity, and die with an humble Confidence, and to go sing among the Choirs of Angels.

Blest Providence! who governest all Things in perfect Wisdom, and assignest to every one his proper Place.

If thou hast pleased to dispose our Lives, in Circumstances less favourable than these!

O let thy powerful Hand supply our Wants, and lead us on in our low Path!

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So shall we too, though slowly, arrive at the rich Inheritance of that Holy Land.

So shall we gladly enter those blissful Gates, and dwell for ever in the City of Peace.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphen.

Well done, thou good and faithful Servant; I gave thee Five Talents, and thou hast gain'd Five more; enter thou into the Joy of thy Lord.

First

First Lesson.

HAve thy Thoughts in the Precepts of God, and let thy chief Business be his Commandments.

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Remember not every Wrong of thy Neighbour, nor do any thing by injurious Practice.

The Great, the Judge, the Mighty are in Honour ; but there is none greater than he that fears God.

Resp.]

Resp.] Lord, with what admirable Wisdom dost thou govern the World! Thou makest the Poor, and appointest them their Task of Innocent Work. Thou makest the Rich, and givest them Leisure for their better Improvement: And both Poor, and Rich to need, and help one another. * *O give us Hearts to comply with thy blest Design, that every one may strive for the Good of all.* One God created us, One Saviour redeemed us, One Holy Spirit sanctified us, that we may all live in Love, and Unity, and mutual Assistance. * *O give us*—

Second Lesson.

BE not eager to grow Rich, but use Moderation in thy Endeavours: Wealth hastily got shall be diminish'd; but that which is gathered with the Hand by little and little shall be multiply'd.

Lift not up thine Eyes to the Riches thou canst not have; for they make themselves Wings, and fly away.

Let not thy Heart envy Sinners, but be thou in the Fear of the Lord all the Day long.

A deceitful Balance is an Abomination to the Lord; and an equal Weight is his Delight.

There is nothing more wicked than the Love of Money; for he that has it will set even his Soul to Sale.

Riches

Riches will not profit in the Day of Wrath; but Righteousness shall deliver from Death.

The Righteousness of the Righteous shall deliver them; and the Unrighteous shall be caught in their deceitful Practices,

The Righteousness of the Simple shall guide his Way; and the Wicked shall fall in his own Wickedness.

Better is a dry Morsel with Joy, than an House full of Victims with Brawling.

Better is a poor Man walking in his Simplicity, than the Rich in crooked Ways.

Sweet is the Labourer's Sleep, whither he eat much or little; but the Fulness of the Rich suffers him not to sleep.

Some, who have nothing, are as if they were rich; and others, who abound in Wealth, are as if they were poor.

Some give of their own, and become richer; others take what is not their own, and are always in want.

The Sincerity of the Upright shall direct them; and the Deceitfulness of the Perverse shall destroy them.

Resp.] Give, O thou sweet disposer of all things, give me neither Poverty nor Riches; but feed me with Food convenient for me, * *Lest I be full, and deny thee, and say, who is the Lord? Or lest I be poor, and steal, and take the Name of my God in vain.* Or rather, dearest Lord, give me
what

what thou pleasest, since thy Self hast taught me now a more perfect Lesson, to submit my Will entirely to thine. Only I beg, that in all my Ways thy Providence may govern me; and in all my Temptations thy Grace may preserve me. * *Lest I be* —

Third Lesson.

IT is better to go to the House of Mourning, than to the House of Feasting; for that is the End of all Men, and the Living will lay it to Heart.

If a Man lives many Years, and rejoyces in them all, yet let him remember the Days of Darknes.

Rejoyce, O young Man, in thy Youth, and let thy Heart chear thee in the Days of thy Youth, and walk in the Ways of thy Heart, and in the Sight of thine Eyes; but know, that for all these things God will bring thee unto Judgement.

Remember now thy Creator in the Days of thy Youth, while the evil Days come not, nor the Years draw nigh, when thou shalt say, I have no Pleasure in them.

Of making many Books their is no End; and much study is a Weariness to the Flesh.

Let us hear the Conclusion of the whole Matter; Fear God, and keep his Commandments, for this is the whole Duty of Man.

Resp.]

Resp.] In all thy Works remember thy last End, when thou must bid a long Farewel to all the World. Remember that dreadful Day of the universal Judgment. * *And thou shalt not sin for ever.* Remember the Joys prepar'd for the Innocent, and the Miseries that attend the Wicked. Remember how nearly it concerns thy Soul, to have a good or bad Eternity. * *And thou —* *Glory be to the Father, &c.*
As it was in the Beginning, &c.

Antiphon.

Be sober, and vigilant, for our Adversary the Devil goes about, as a roaring Lion, seeking whom he may devour; whom resist stedfast in Faith.

V. We must resist Evil, that we may pursue Good.

R. And escaping Hell, may arrive at Heaven.

Let us Pray.

O God, who feelest, and pitiest the Infirmitie of our Nature, surrounded on every side with the worst of Dangers, Temptations to Sin; strengthen us, we beseech thee, with thy all-powerful Grace, to stand continually on our Guard, resolv'd even to Death, either warily to avoid, or stout-

stoutly break through all that offers to divert, or stop the Advance of thy Love in our Hearts. And grant us so wisely to improve the Talents of Capacity, and Means thy Providence assigns us in this present Life, that at the great Day of Account, we may every one be received with those precious Words; Well done, thou good and faithful Servant, enter thou into the Joy of thy Lord, thro' our Lord Jesus Christ thy Son, who, with Thee, and the Holy Ghost, liveth and reigneth, One God, World without End. *Amen.*

Te Deum Laudamus.

WE praise thee, O God; we acknowledge thee, &c. as in *Sunday-Mattins.*

Saturday Lauds.

V. O God, make speed, &c. as at *Sunday Lauds.*

Antiphon.

When thou hadst overcome the Sharpness of Death, thou didst open the Kingdom of Heaven to all Believers.

PSALM LXXXIII.

IF we rejoyced for out selves in the Sufferings of our Lord, let us now rejoyce for him that his Sufferings are ended:

Now

Now that the Fowler's Net is broken ;
and the meek and innocent Dove is escap'd.

Now that the Cup of Bitterness is past
away, and never possible to return again.

Never again, O dearest Jesus, shall those
blest Eyes weep, nor thy holy Soul be sor-
rowful to Death.

Never shall thy precious Life be subject
any more to the bloody Malice of ambitious
Hypocrites.

Never shall thy Innocence any more be
exposed to the barbarous Fury of an in-
grateful Multitude.

But thou shalt live and reign for ever ;
and all created Nature perpetually adore
thee.

O happy End of well endured Afflictions !
O blessed Fruits that spring from the Cross
of Jesus !

Look up, my Soul, and see thy crucified
Lord sit gloriously enthron'd at the Right-
Hand of his Father.

Behold the ragged Purple now turned in-
to a Robe of Light, the scornful Reed into
a Royal Sceptre.

The Wreath of Thorns is grown into a
sparkling Diadem ; and all his Scars polish'd
into Brightness.

His Tears are all now changed into Joy ;
and the Laughter of his Persecutors into
sad Despair.

Herod long since perished into miserable
Contempt, and *Pilate* still trembles with
everlasting Fears.

The

The impenitent *Jews* are scatter'd o're
the World ; to attest his Truth ; and their
own abdurate Blindness.

But himself is crown'd with eternal Tri-
umphs ; and the Souls he has redeemed shall
sing his Victories for ever.

Live glorious King of Men, and Angels,
live happy Conqueror of Sin, and Death.

Our Praises shall always attend thy Cross ;
and our Patience endeavour to bear our
own.

Through fiercest Dangers our Faith shall
follow thee ; and nothing wrest from us
our Hope at last to see thee.

We'll fear no more the Sting of Death ;
nor be frighted at the Darkness of the
Grave.

Since thou hast changed our Grave into
a Bed of Rest ; and made Death it self but
a Passage into Life.

We'll love no more the Pleasures of Va-
nity ; nor set our Hearts on unsatisfying
Riches.

Since thou hast opened Paradise again ;
and purchased for us the Kingdom of Hea-
ven.

Glory be to the Father, &c.

As it was in the Beginning, &c.

PSALM LXXXIV.

Bless'd be thy Name, O holy Jesus ! and
bless'd be the Mercy of thy Provi-
dence.

Who

Who hast cast our Lots in these times of Grace ; and designed our Birth in the Days of Light :

When we may clearly see our ready Way ; and directly go on to our glorious End.

Soon as thine own Afflictions were ended, thou didst communicate thy Joys to all the World.

All that esteem'd so blest a Sight ; and stood prepared to entertain thy Coming.

As for the rest, whose Eyes are shut ; or turn'd away by their own Malice :

Thy Presence yields them no more Joy, than Light to those who will not see.

But the Hearts that love thee thou fillest with Gladness ; and overflowest them with an Ocean of Heavenly Delights.

Come, happy Souls, to whom belongs so fair a Title to all these Mercies !

Come, let us now raise up our Thoughts, and continually meditate on our future Beatitude.

Let us comfort our Labours with the Hope of Rest ; and our Sufferings with the Expectance of a quick Reward.

Now that the Hand of our gracious Lord has unlock'd the Gates of everlasting Bliss :

Now that they stand wide open to admit such as press on with their utmost Strength :

Such as have wisely made Choice of Heaven ; for the only End, and Business of their Life :

Rejecting all these false Allurements, to attend the Pursuit of true Felicity.

O blessed Jesus, our Hope, our Strength, and the full Rewarder of all thy Servants!

As thou hast freely prepared for us ready Wages; so, Lord, let thy Grace enable us to work.

Make us direct our whole Life to Thee; and undervalue all Things compar'd with thy Love.

Seal thou up our Eyes to the Illusions of the World, and open them upwards to thy solid Glories.

That when our Earthly Tabernacle shall be dissolved, and this House of Clay fall down into the Dust;

We may ascend to thee, and dwell above, in that Building not made with Hands, eternal in the Heavens.

Glory be to the Father, &c.

As it was in the Beginning, &c.

PSALM LXXXV.

PRaise our Lord, O ye Children of Men; praise him as the Author of all your Hopes.

Praise our Lord, O ye Blessed of Heaven! praise him as the Finisher of all your Joys.

Sing, O ye reverend Patriarchs, and holy Prophets; sing Hymns of Glory to the Great *Messias*.

Sing,

Sing, and rejoyce, all you happy Saints,
who wait for a blessed Resurrection.

Bring forth your best and purest Incense,
and humbly offer it at the Throne
of the Lamb.

The Lamb that was slain from the Beginning
of the World, by the sprinkling of
whose Blood ye are all saved.

O still sing on the Praises of the King of
Peace, and bless for ever his victorious
Mercy.

'Tis he dissolv'd the Power of Darknes,
and brake asunder the Bars of Death.

How did your glad Eyes sparkle with Joy,
to see your Redeemer ascended into Heaven!

How were your Spirits transported with
Delights to behold the Splendor of his glorious
Presence!

O glorious Presence! when shall our Souls
be filled with strong and constant Desires
of enjoying Thee?

When, dearest Jesus! shall our Desires
be filled with the everlasting Fruition of
thy blessed Self?

Henceforth for thee, and for thy Sacred
Love, O thou great and only Comfort of
our Souls!

May all Afflictions be welcome to us; as
wholsome Physick to correct our Follies.

May the Pleasures of the World be re-
jected by us; as dangerous Fruits that fill us
with Diseases.

May we, by thy Example, neither fear
to die, nor refuse the Labours of this Life.

But while we live, obey thy Grace; that
when we die, we may enjoy thy Glory.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

When thou hadst overcome the Sharp-
ness of Death, thou didst open the King-
dom of Heaven to all Believers

2 Pet. 3. 17.

BEware lest ye also being led away by
the Error of the Wicked, ye fall from
your own Stedfastness.

But grow in Grace, and in the Know-
ledge of our Lord and Saviour Jesus Christ.
to him be Glory, both now, and for ever?

Amen.

HYMN XXVI.

MY God, to thee our selves we owe,
and to thy Bounty all we have;
Behold to thee our Praises flow,
And humbly thy Acceptance crave.

If we are happy in a Friend,
That very Friend 'tis thou bestow'st;
His Power, his Will to help our End,
Is just so much as thou allow'st.

If

If we enjoy a free Estate,
Our only Title is from thee ;
Thou mad'st our Lot to bear that Rate,
Which else an empty Blank would be.

If we have Health, that well tun'd Ground,
Which gives the Musick to the rest ;
It is by thee our Air is found,
Our Food secur'd, our Physick blest.

If we have Hope one Day to view
The Glories of thy blissful Face ;
Each Drop of that refreshing Dew
Must fall from Heav'n, and thy free Grace

Thus then to thee our Praises flow,
And humbly thy Acceptance crave ;
Since 'tis to thee our selves we owe,
And to thy Bounty all we have,

Glory to thee, great God alone,
Three Persons in One Deity ;
As it has been in Ages gone,
May now, and still for ever be. *Amen.*

Antiphon.

'Tis consummated ; thou hast, O Jesu,
overcome in thy Body all the Powers of
Darkness ; that Hour is past, but thy Soul's
eternal Bliss remains ; and behold that of
thy triumphant Resurrection approaches.

X 3

V. Be

V. Be not afraid of those that kill the Body.

R. And after that have no more to do.

Let us Pray.

O God, who hast submitted thine only Son our Saviour Jesus Christ, to expire on the Cross, and descend into the Grave, that he might destroy the Life of Sin, and bury the Terrors of Death! Grant, we beseech thee, they may never revive or rise again to tempt us, or fright us from the ways of Vertue, nor shake this sure and fundamental Truth, which thy Grace has laid in our Hearts, that the greatest Mischiefs our we can suffer, are but momentary, and work above measure in us an eternal weight of Glory, through the same our Lord Jesus Christ.

Amen.

Saturday Vespers.

In the Name, &c. as at *Sunday Vespers.*

Antiphon.

They who use this World, let them be as if they used it not; for the Fashion of this World passeth away.

PSALM

PSALM LXXXVI.

WHY do we so eagerly pursue this World, and seek its fond Enjoyments?

A World of Vanity, and false Deceits;
a World of Misery, and sad Disasters.

Whose Crosses are solid, and Comforts empty; whose Sorrows are permanent, and its Delights pass quickly away.

A World where the Innocent are condemn'd with Shame, and the Guilty are freed with Applause.

Where often the Wicked are advanced to Honour; and the Vertuous are oppress'd with Disgrace.

Where Friends fall off, and Kindred forget; and every one minds his private Interest.

Yet are we taken with this crooked World; and blindly court its painted Face.

We make some ugly Passion Mistress of our Hearts; and neglect the pure, and amiable Love of Jesus

Whose Goodness to us gives us all we have, whose Perfections in himself are more than we can conceive.

Thou art, O glorious Jesus, the Beauty of Angels, and the everlasting Joy of all Saints.

Thou art the Heaven of Heavens itself; and in thy Sight alone is the Fulness of Bliss,

All this thou art, and infinitely more ;
and yet, alas, how few esteem thee ?

The World, we dearly know, too often
has deceived us ; and our Rashness cares
not to be undone again.

Thou never, O Jesus, hast failed our
Hope ; and yet our Dulness fears to rely
on thee.

The World distracts, and embroils our
Spirits ; and wretched we delight in our
Misery.

Thou always, O Jesu, fill'd our Hearts
with Peace ; and senseless we are weary of
thy Happiness.

The World calls, and we faint in follow-
ing it ; thou call'st, and we are still reliev'd
by thee.

Yet is our Nature so ingratefully per-
verse ; we run after that which tires, and
abandon that which refreshes.

Sometimes our Lips speak gloriously of
thee, O thou living Fountain of eternal
Bliss !

Some happy times we relish thy Sweet-
ness ; and decry aloud the Poison of the
World.

But we are soon enticed by its gilded
Cup ; and easily forsake the Waters of Life.

O blessed Jesus, who took'st upon thee
all our Frailties ; to bestow on us thine own
Perfections !

Teach us to prize the Joys of Heaven ; and
part with all things else to purchase thee.

Maye

Make all the Pleasures of this Life seem bitter to our Taste, as they are indeed pernicious to our Healths.

Let not their Flatteries any more delude us ; nor superfluous Cares perplex our Minds.

But may our chief Delight be to think of thee ; and all our Study to grow great in thy Love.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

They who use this World, let them be as if they used it not ; for the Fashion of this World passes away.

Ant.] We by a fond Self-love blame every thing but our selves ; whilst nothing can hurt us, but our own misplaced Affections.

PSALM LXXXVII.

ALL this is true, and yet the World is loved ; and our Nature inclines to affect its Vanities.

'Tis loved, and so it justly deserves, did we understand its real Value.

Our Life indeed seems mean, and trivial ; and all Things about us seem troublesome and dangerous.

Yet, O my God, are their Consequences excellent in this ; that they are our only Way of coming to Thee.

This

This World, and this alone, is the Womb that breeds us, and brings us forth to see thy Light.

This is alone the proper Machine, wherein thy Hand has set our Lives.

To learn the Art of managing it right; and wind up our selves to thy glorious Heaven.

O that we had that happy Skill, how soon would every thing help forward to advance us!

Whether we eat or drink, or whatsoever else an innocent Hand can undertake:

If we regard our happy End, and order all to the Improvement of our Minds:

They instantly change their secular Name; and deservedly are preferr'd to become religious.

Riches themselves, and imperious Honour, have not so perverse, and fix'd a Malice:

But a prudent Use converts them to Piety, and makes them fit Instruments of highest Bliss.

Our very Delights, O the Goodness of our God! may be so temper'd with a wise Alloy;

That his Mercy accounts them as Parts of our Duty, and fails not to give them their full Reward:

While they are entertain'd for the Health of our Bodies, or the just Refreshment of our wearied Spirits:

And

And both our Bodies, and Spirits constantly applied to gain new Degrees of the Love of Heaven.

Thus, gracious Lord, every Moment of our Lives may still be climbing up towards Thee.

Thus may we proceed in thy Service; even then when we most of all serve our selves.

And then indeed we best serve our selves, when we are busiest in that we call thy Service.

Thou sweetly vouchsafest to stile that thy Glory, which in very Truth is nothing but our Interest.

Thou kindly complain'st we dishonour thy Name, when we only mischief our own Souls.

O blessed Jesus, King of Clemency, and great Rewarder of every little improv'd Grace.

Thou who by all we can do, pretendest no Gain, but bestowest upon us all thy self hast done!

Thou who camest down from Heaven, not only to shed thy Blood for us, but to shew us a Pattern; and madest us free to work for our own Profit!

Instruct our Gratitude to consecrate all to thee; since all by thy Bounty redounds to our selves.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Anti-

Antiphon.

We, by a fond Self-love, blame every thing but our selves, whilst nothing can hurt us but our own misplaced Affections.

Ant.] It is decreed for all Men once to die, and after Death to come to Judgment.

PSALM LXXXVIII.

THIS Life indeed is the Way we must walk; but this alone cannot bring us to our End,

E're we arrive at our appointed Home, we must be led through the Gates of Death.

Where we shall be absolutely stripp'd of all we have; and carry nothing with us but what we are.

Where we must not only quit the World; but leave behind us even a part of our selves.

Hast thou, my Soul, seen some Neighbour die; and dost thou remember those Circumstances of Sorrow?

We are sure the Case e're long will be our own; and are not sure but it may be very soon.

Have we our selves been dangerously sick? and do we remember the Thoughts we had then?

How we resolv'd to correct our Passions; and strive against the Vices that so particularly endanger'd us?

'Twill

'Twill come to this again, and no Reprieve be found, to stay one single Minute the Hand of Death.

But he immediately will seize upon us ; and bear us away to the Region of Spirits :

There to be ranged in our proper Place ; as the Course of our Life has qualified us here.

Nor is this all to expire and die, and dwell for a time in a State of Separation.

We must expect another Day, a Day of publick Accounts, and Restitution of all Things.

When the Arch-Angel shall sound his Trumpet, and proclaim aloud this universal Summons :

Arise you Dead, and come to Judgment ; arise, and appear before the Throne of God.

Then shall the little Heaps of Dust immediately awake ; and every Soul put on her proper Body.

Immediately all the Children of *Adam* shall be gathered together ; from Heaven, and Hell, and every Corner of the Earth.

There they must stand, and all attend their Doom ; but, Oh ! with how sad and fatal a Difference !

The Just shall look up with a chearful Confidence, and in their new white Robes triumph, and sing.

Alleluja, let us rejoyce, for the Marriage of the Lamb is come, and his Bride has prepared herself.

Let

Let us rejoyce, for the Kingdom of the World is made our Lord's, and his Christ's; and he shall reign for ever and ever.

Let us rejoyce, for now our Redeemer is nigh; behold he comes quickly, and his Reward is with him.

Come, come, Lord Jesu, thou long Desire of our Hearts; come quickly thou full Delight of our Souls.

Come, and declare to all the World thy Glory; come, and reward before all the World thy Servants.

Lo, where he comes aloft in Power, and Majesty, attended with a Train of innumerable Angels.

Behold where he sits inthron'd on the Wings of Cherubins, and takes at once a View of all Mankind.

Soon he commands his Angels to sever his Sheep, and gather them together on his Right-Hand.

First then to them he turns his glorious Face, and shines upon them with these ravishing Words:

Come ye Blessed of my Father, possess the Kingdom prepared for you from the Beginning of the World.

O the Joys their Souls shall feel, when those Heavenly Words shall sound in their Ears!

Joys which the Wit of Man cannot conceive; Joys that the Tongues of Angels cannot express!

Let

Let it suffice, themselves shall taste their own Felicity, and feed on its Sweetness for evermore.

But O! with what dejected Eyes, and trembling Hearts shall the Wicked stand expecting their Judge!

What shall they do, when where-e're they look, their Eye can meet with nothing but Despair?

Above the offended Judge, ready to condemn them; below the bottomless Pit gaping to devour them.

Within the Worm of Conscience gnawing their Bowels; and round about all the World in Flames.

What shall they do, when the terrible Voice shall strike them suddenly down to the Bottom of Hell?

Go ye Cursed into everlasting Fire, prepared for the Devil, and his Angels.

The Day of Man is past, when Sinners did what they pleased, and God seem'd to hold his Peace.

'Tis now the Day of God, when his Wrath shall speak in Thunder; and Sinners suffer what their Wickedness deserves.

Then shall they sink immediately into the Pit of Sorrows, and dwell in Darkness and Torments for ever.

Whilst the Just shall go up in Joy and Triumph, and reign with our Lord in his Kingdom for ever.

Thus

Thus shall the whole Creation be finally disposed, and Mercy and Justice divide the World.

O my Soul ! who now art here below ; and readest these dreadful Truths as Things afar off.

Know, thou shalt then be present, and see them with thine Eyes, and be thy self concern'd for all Eternity.

Know, as thou livest thou art like to die ; and as thou diest thou art sure to be judged.

Think what a sad Condition it will be, to find thy self on the wrong Hand.

Think what thou then wouldst give to have repented ; think what thou wouldst give for a little Time to repent.

Watch therefore now, and continually pray, for we know not the Hour when the Son of Man will come.

O Son of God, and Man, who camest in Mercy to save us ! bring the same Mercy with thee, when thou comest to judge us.

Mean while assist us with thy Heavenly Grace, to stand perpetually with our Accounts prepar'd.

That we may die in the Peace of God, and his holy Church ; and go to live with him, and his blessed Saints for ever.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Anti-

Antiphon.

It is decreed for all Men once to die, and after Death to come to Judgment.

Titus, Chap. 2.

BUT speak thou the Things that become sound Doctrine, that the aged Men be sober, grave, temperate, sound in Faith, Charity, Patience.

The aged Women likewise, that they be in Behaviour as becometh Holiness, not false Accusers, not given to much Wine, Teachers of good Things.

That they may teach the young Women to be sober, to love their Husbands, to love their Children.

To be discreet, chaste, Keepers at Home, good, obedient unto their own Husbands, that the Word of God be not blasphemed.

Young Men likewise exhort to be sober minded; in all things shewing thy self a Pattern of good Works, in Doctrine shewing Incorruptness, with Gravity, and Sincerity.

Exhort Servants to be obedient to their own Masters, and to please them well in all things; not answering again, not purloining, but shewing all good Fidelity, that they may adorn the Doctrine of God our Saviour in all things.

HYMN XXVII.

LORD, what a pleasant Life were this,
If all well did their Parts;
It all did one another love
Sincerely with their Hearts.

No Suits of Law, no Noise of War,
Our quiet Minds would fright;
No Fear to lose, no Care to keep,
What justly is our Right.

No envious Thought, no slandering Tongue,
Would e're disturb our Peace;
We would help them, and they help us,
And all Unkindness cease.

But the All-wise chose other Laws,
And thought it better so;
He made the World, and sure he knows
What's best with it to do.

'Tis for our Good, that all this Ill
Is suffer'd here below;
'Tis to correct those dangerous Sweets,
That else would Poison grow.

So Storms are rais'd, to clear the Air,
And chase the Clouds away;
So Weeds grow up to cure our Wounds,
And all our Pains allay.

How

How often, Lord, do we mistake,
When we our Plots design?
Rule thou hereafter thine own World,
Only thy Self be mine.

Or rather, Lord, let me be thine,
Else I am not my own;
Give me thy Self, or take thou me,
Undone if left alone.

To Thee, Great God of Heaven and Earth!
Each Knee for ever bow:
May all thy Blessed sing above,
And we adore below.

Antiphon.

Thou givest us Tastes of Good here, to
beget and feed in us an Appetite. Thou
givest us but Tastes here, to draw our Af-
fection up to thy Self, whose Fruition alone
can fully satisfie us.

Magnificat, as at *Sunday Vespers*, then re-
peat *Ant.*

V. Vain, and proposterous it is to expect
our Port at Sea:

R. Or to look for a Heaven on Earth,
but in Hope.

Let us Pray.

O Merciful God, whose Providence wisely tempers with Shortness of Life, and Crosses, all the Enjoyments of the World, that they may become less tempting to us, and take less hold of our Hearts! Grant us Grace, we beseech thee, wisely to discern, and heartily praise thee, for this most beneficial Alloy of all our Pleasures; and since we cannot attain thee, the Heaven of Heavens, if we do not fix our selves entirely on thee, nor yet be raised to this, if we are, or may be satisfied with any thing besides thy glorious Self; make us check and overcome the Repinings of Flesh, and Blood, with just Adorations of thy infinite Mercy, which so fitly qualifies this Womb of our Souls, that by its Uneasiness it may more easily dispose them for a happy Birth, into a blessed Eternity, through our Lord Jesus Christ thy Son, who liveth and reigneth with Thee, and the Holy Ghost, One God, World without End.
Amen.

Satur-

Saturday Compline.

V. Our Help is in, &c. as at *Sunday Compline.*

Antiphon.

Too often are we troubled about many Things, when only the one Thing is needful.

PSALM LXXXIX.

Retire, O my Soul, into thine own Bosom, and search what thou aim'st at in all thy Thoughts.

Where dost thou place thy chief Felicity? And whither tend thy strongest Desires?

Go to the Great and Prudent of the World, and learn of them to chuse thy Interests.

Do not they there encrease their Estates, where they mean to spend most of their Life?

Do they project their Mansion-Seat in a Country through which they pass as Travellers?

No more, my Soul, should we build our best Hopes on the sandy Foundation of this perishable Earth.

Where we are sure we cannot stay long; and are not sure we shall stay a very little.

O thou Eternal Being, who changeſt not;
yet art the Cauſe, and End of all our
Changes!

Who ſtill remaineſt the ſame rich Ful-
neſs in thy Self; the ſame bright Glory to
all thy Bleſſed.

Teach us, O Lord, to uſe this tranſitory
Life, as Pilgrims returning to their be-
loved Home.

That we may take what our Journey re-
quires, and not think of ſettling in a Fo-
reign Country.

But wiſely forecaſt our Treasures ſo, to
be happy there, where we muſt always be.

Glory be to the Father, &c.

As it was in the Beginning, &c.

PSALM XC.

NOW thou haſt found thy happy End;
and found it the only Good that laſts
for ever.

Study, O my Soul, to know ſtill more,
and ſtill more value thoſe immortal Joys.

Strive for ſo glorious a Prize with thy
whole Force, and the utmoſt Strainings
of all thy Faculties.

Purchase at any rate that bleſt Inheri-
tance, and wiſely neglect even all Things
eſe.

All that divert thee from thy holy
Courſe, or but retard the Speed of thy
Advance.

For

For though the least in the Kingdom of Heaven be happy enough ; where every Vessel is filled to the Brim :

Yet to enlarge our Capacity in any higher Degree, deserves the busiest Diligence of our whole Life.

Shall the industrious Bee endure no Rest ; but fly, and sing, and labour all the Day ?

Shall the unwearied Ant be running up and down ; to fetch, and carry a few Grains of Corn ?

And we, for whom all Nature so faithfully works ; and tires its self in a perpetual Motion :

For whom the tender Providence of God commands even his Angels to watch, and pray :

For whom the ador'd Jesus came down from Heaven ; and spent a whole Life in continual Labours :

Shall we sleep on in a drowsie Sloath ; and not stir a Finger to help our selves ?

A wake, my Soul, and chide thy sluggish Thoughts ; and let their stupid Folly plainly know :

We have a Store to provide, as well as Ants ; and infinitely richer than their poor Hoard.

We have a Work to do as well as Bees ; and infinitely sweeter than all their Honey.

What can so nobly enrich an immortal Soul ; as still to be gathering a Stock for Eternity ?

What can so highly delight one, that every Day improves; as daily to see the Increase of his Hope?

O blessed Hope, be thou my chief Delight; and the only Treasure I covet to lay up:

Be thou the quickening Life of all my Actions; and sweet Alloy of all my Sufferings.

So shall I ne'er refuse the meanest Labours; whilst I look to receive such glorious Wages.

So shall I ne'er repine at any Temporal Loss; whilst I hope to gain such eternal Rewards.

Glory be to the Father, &c.

As it was in the Beginning, &c.

PSALM XCI.

BUT, Oh! 'tis not so much our Sloath undoes us; as the imprudent Choice in applying our Diligence.

Many, alas, take Pains enough; many perplex themselves too much.

See how the busie Toilers of the World are chain'd perpetually like Slaves to their Work.

How early they rise, and late go to sleep; and eat the Bread of Care, and Sorrow.

See how the hardy Soldiers follow their Prince; through a Thousand Difficulties, and Dangers.

See

See how the venturous Mariners expose
their Lives, over stormy Seas, into barba-
rous Nations.

And why all this, poor ill advised
Wretches ! but to fetch perhaps a little
Fish, or Spice ?

To gain a few Pence, or some petty Ho-
nour ; which others oftner more share in
than your selves ?

O bounteous Lord, how easie are thy
Commands ; how cheap hast thou made the
Purchase of Heaven !

Half these Pains would make us Saints ;
half these Sufferings canonize us for Mar-
tyrs :

Were they devoutly undertaken for thee ;
and the higher Enjoyment of thy glorious
Promises.

Thou bid'st us not freeze under the Po-
lar Star ; nor burn in the Heats of the Tor-
rid Zone.

But propos'st a sweet, and gentle Rule ;
and such as our Nature it self would
chuse :

Did not our Passion strongly mislead
us ; and the World about us distract our
Reason.

Thou bid'st us but wisely love our selves ;
and attend above all things our own true
Happiness.

Thou bid'st us value even this World,
as much as it deserves ; since it is the School
that breeds us up to the other.

Only

Only we are forbidden to be wilful Fools; and prefer a short Vanity before eternal Felicity.

O the mild Government of the King of Heaven! this we can do whatever else we are doing.

This we can do, even whilst we sit still; and only move our Thoughts towards thee.

Nay, then we best perform this best of Works; when all our Powers are quiet in thee.

Yet let not this thy facile Sweetness, dearest Lord; be abused by us to a wanton Neglect.

But make us to love thee so much more; as thou more discoverest the Excess of thy Love.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

Too often are we troubled about many things; when only the one thing is needful.

HYMN XXVIII.

MY Soul! what's all this World to thee,
This World of Sin, and Woe;
Where only Sense can taste its Sweets,
And those unwholsome too?

Truth

Truth is thy Food, Truth thy Delight,
Which cannot here be free ;
Thy Mind was born to know, and love,
What this Life ne'er can see.

Malicious World ! how dost thou lay,
And cover thy false Baits ?
Here those of Pleasure, there of Gain,
Each for our Ruin wait.

Unhappy we ! it is our Fault,
'Tis we our Life abuse ;
The World presents a furnish'd Shop,
And we the Tools misuse.

So have I seen a little Child,
If Nurse but turn her Eye,
Instead of Haft, take hold o' th' Blade,
And cut it self, and cry.

This little Child, alas, am I,
Self-will'd, self-wounded too ;
But, Lord, turn not thy Face away,
Lest I my self undo.

O make me still so use this World,
That I the other gain ;
O make me so the other love,
That this its End attain.

Its End to breed up Souls for Heaven,
 Then be it self new dress'd:
 No more Corruption, no more Change,
 But one perpetual Rest.

To Father, Son, and Holy Ghost,
 The undivided Three,
 One equal Glory, one same Praise,
 Now, and for ever be.

Lesson. 1 Thessal. 5.

THe Day of the Lord so cometh as a
 Thief in the Night; therefore let us
 not sleep as do others; but let us watch,
 and be sober. For God hath not appointed
 us to Wrath, but to obtain Salvation by
 our Lord Jesus Christ, who died for us, that
 whether we wake or sleep, we should live
 together with him.

Antiphon.

We have here no abiding City, but we
 seek *Jerusalem* above, the eternal Mansion
 of Bliss.

V. Jesus came down to give us a Glimpse
 of it,

R. And made his own Life the Chart to
 direct us to it.

Let us Pray.

O God, whose eternal Providence has embark'd our Souls in the Ship of our Bodies, not to expect any Port of Anchorage on the Sea of this World, but steer directly through it to thy glorious Kingdom! Grant us, we beseech thee, that daily reflecting with what Care, and unwearied Diligence, the wretched Adventurers for all sorts of Vanities pursue, round about us, their desperate Courses, we may heartily feel our selves confounded with just Reproach, who knowing our Engagements on so important a Voyage, yet take so little Pains to perform it. Preserve us, O Lord, from the Dangers that on all sides assault us, and keep our Affections still fitly disposed to receive thy holy Inspirations, that carried sweetly, and strongly forward by thy Holy Spirit, we may happily arrive at last in the Haven of eternal Salvation, through our Lord Jesus Christ thy Son, who with Thee, and the Holy Ghost, liveth, and reigneth, One God, blessed for ever. *Amen.*

Vouchsafe us, &c. as in *Sunday Compline.*

The

The OFFICE of our B. SAVIOUR.

M A T T I N S.

The Introduction to be said as Page 1.

On all proper Feasts of our B. Saviour, say proper *Invit. Ant. Vers. Resp.* and Prayer, omitting those here set down. If any chuse to say this Office on a Day that is not a Feast of our Saviour, say as follows.

Invitatory.

*To Day let's Adore our God that redeem'd us.
To Day let's Adore our God that redeem'd us.*

P S A L M XCII.

BRing to our Lord, all you his Servants ;
bring to our Lord the Sacrifice of
Praise; bring to our Lord, all ye Nations
of the Earth, bring Hymns of Glory to his
Great Name.

To Day let's Adore our God that redeem'd us.

He is our God, and we his People, crea-
ted by his Goodness to be happy for ever ;
He

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He is our Redemer, and we his Purchase,
restor'd by his Death to a better Eternity.

To Day let's Adore our God that redeem'd us.

Let us learn of him, and he will teach
us his Ways; let us follow him, and we
shall walk in the Light; for the Law and its
Types were given by *Moses*; but Grace and
Truth came by Jesus Christ.

To Day let's Adore our God that redeem'd us.

Come, let us ascend to the House of our
Lord, where he is truly worshipped, and
celebrate this Day with a holy Joy, implo-
ring his Mercies for all we need, and bless-
ing his Bounty for all we have.

To Day let's Adore our God that redeem'd us.

Glory be to the Father, &c.

As it was in the Beginning, &c.

To Day let's Adore, &c.

To Day let's Adore, &c.

H Y M N XXIX.

JESU, who from thy Father's Throne,
To this low Vale of Tears cam'st down,
In our poor Nature drest!
O may the Charms of that sweet Love,
Draw up our Souls to Thee above,
And fix them there to rest.

Jesu, all Graces Thee adorn,
Who wast with Joy conceiv'd, and born
Of a pure Virgin's Womb.

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O may we breed, and bring Thee forth,
In our glad Hearts, for all is Mirth
Where thou art pleas'd to come.

Jesu, whose high and humble Birth,
In Heaven the Angels, and on Earth,
The faithful Shepherds sing!
O may our Hymns, which here run low,
Shoot up aloft, and fruitful grow,
In the eternal Spring.

Jesu, how soon didst thou begin,
To bleed, and suffer for our Sin,
The Circumcising Knife?
O may thy Grace, by making good
Our Souls just Cause 'gainst Flesh, and Blood,
Cut off that dangerous Strife.

Jesu, who took'st that Heavenly Name,
Thy blessed Purpose to proclaim,
Of saving lost Mankind!
O may we bow our Heart, and Knee,
Bright King of Names, to glorious Thee,
And thy hid Sweetness find.

Jesu, who thus began'st our Bliss,
Thus carried'st on our Happiness!
To Thee all Praise be paid.
O may the great mysterious Three,
For ever live, and ever be,
Ador'd, belov'd, obey'd. *Amen.*

Anti-

Antiphon.

Blessed be the Mercy of our God, who hath left no way untry'd, that could possibly recover us.

PSALM XCIII.

Come now, and hear, ye that fear the Lord; and I will tell you what he has done for my Soul.

Hear, and I will tell you what he has done for yours; and the Wonders of his Bounty towards all the World.

When we lay asleep in the Shades of Darkness, of nothing, his mighty Hand awak'd us into Being:

Not that of Stones, or Plants, or Beasts; o're which he has made us absolute Lords:

But of an accomplish'd Body, and immortal Spirit; little inferior to his glorious Angels.

He printed on our Souls his own Similitude; and promised to our Obedience his own Felicity.

He endu'd us with Appetites to live well, and happily; and furnished us with Means to satisfy those Appetites.

Creating a whole World to serve us here; and providing a Heaven, the Purchase of his own Merits, to glorify us hereafter.

Thus didst thou favour us, O infinite Goodness! but we, what Return did we make unto thee?

Z

Blush;

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Blush, O my Soul, for Shame, at so strange
a Weakness; and weep for Grief at so ex-
tream an Ingratitude.

We childishly preferr'd a trivial Apple
before the Law of our God, and the Safety
of our own Lives.

We fondly embraced a little present Sa-
tisfaction before the Pleasure of Paradise,
and Eternity of Heaven.

Behold the unhappy Source of all our
Miseries, which still encreased its Streams,
as they went further on;

Till they at last exacted a Deluge of Ju-
stice. to drown their Deluge of Iniquity.

And here, alas, had been an End of Man;
a sad, and fatal End of the whole World:

Had not our wise Creator foreseen the
Danger, and in time prevented the Extre-
mity of the Ruin.

Reserving for himself a few choice Plants,
to replenish the Earth with more hopeful
Fruit.

Yet they quickly grew wild, and brought
forth sower Grapes, and their Childrens
Teeth were set on Edge.

Quickly they aspired to an intolerable
Pride; of fortifying their Wickedness a-
gainst the Power of Heaven.

Justice was now provoked to a second
Deluge, and to bring again a Cloud o're
the Earth.

But Mercy discover'd a Bow in the Cloud,
and our faithful God remembred his Pro-
mise.

Al-

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Allaying their Punishment with a milder Sentence; only scattering them from the Place of their Conspiracy.

Which yet his Providence turn'd into a Blessing, by making it an Occasion of peopling the World.

Still their rebellious Nature disobey'd again, and neither fear'd his Judgments, nor valued his Mercies.

But with a graceless Emulation propagated Sin, as far as his Goodness propagated Mankind.

Then he selected a private Family, and encreased and governed them with a particular Tenderneſs.

Giving them a Law by the Hand of Angels, and engaging their Obedience by a Thousand Favours.

But they neglected too their God and Heaven, and fell in love with the Ways of Death.

When thou hadst thus, O dearest Lord, tried every Remedy, and found our Disease beyond all Cure:

When the Light of Nature proved too weak a Guide, and the general Flood too mild a Correction:

When the Miracles of *Moses* could not soften their Hearts, nor the Law of Angels bring any to Perfection:

When all was reduced to this desperate State, and no imaginable Hope left to recover us:

340 *Mattins for our Saviour's Office.*

Behold the eternal Wisdom finds a strange Expedient of Salvation, the last and highest Instance of Almighty Love.

Himself he resolves to cloath with our Flesh, and come down among us to die a cursed Death, and bear our Sins in his Body on the Tree.

Wonder, O my Soul, at the Mercies of thy Lord, how infinitely transcending even our utmost Wishes.

Wonder at the admirable Providence of his Counsels, how exactly fitted to their great Design.

Had he been less than God, we could never have believed the sublime Mysteries of his Heavenly Doctrine, especially those of his Incarnation, and our Redemption.

Had he been other than Man, we must needs have wanted a suffering Redeemer, as well as the powerful Motive of his holy Example.

Had he been only God, he could never have died upon the Cross, or suffer'd the least of those Afflictions he so gloriously overcame.

Had he been meerly Man, his Sufferings had wanted their infinite Merit, and he could never have overcome those infinite Afflictions he so patiently suffer'd, to accomplish our Redemption.

O blessed Jesu ! both these thou art in thy Self ; be thou both these to us.

Be

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Be thou our God, and make us adore thee; be thou our Leader, and make us to follow thee.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

Blessed be the Mercy of our God, who has left no Means untry'd, that could possibly recover us.

Ant.] Lord, thou not only offerest us Salvation, but layest in Means before-hand to make us accept it.

PSALM XCIV.

Soon as the blest Decree was made of sending the Son of God to redeem Mankind:

Immediately his Goodness was ready to come amongst us, had our ungracious World been ready to receive him.

But we are as yet too gross, and sensual; and utterly incapable of so pure a Law.

We are immers'd in Cares and Pleasures; and wholly indisposed for so perfect an Obedience.

While we were thus unfit for thee, O thou God of pure, and perfect Holiness!

Thou graciously wert pleased to stay for us; and all that time prepare us for thy Presence.

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From the Beginning entertaining us with Hope; and through every Age confirming our Faith.

How early, O my God, didst thou engage to relieve us; *The Seed of the Woman shall bruise the Serpent's Head?*

How often didst thou repeat thy Promise to *Abraham*; *In thy Seed shall all the Nations of the Earth be blessed?*

How many ways did thy Mercy invent; by unquestionable Tokens to give Notice of thy Coming?

Behold a Virgin shall conceive, and bear a Son, and his Name shall be called *Emanuel*.

There shall come forth a Rod out of the Stem of *Jesse*, and a Branch shall grow out of his Roots.

And the Spirit of the Lord shall rest upon him; the Spirit of Wisdom and Understanding.

The Spirit of Counsel and Might; the Spirit of Knowledge, and the Fear of the Lord.

The Lord thy God shall raise up unto thee a prophet of thy Brethren, like unto me; unto him shall ye hearken.

But thou *Bethlem Ephratah*, though thou be little among the Thousands of *Judah*:

Yet out of thee shall he come forth unto me, that is to be Ruler in *Israel*:

Whose Goings forth hath been of old; even from the Days of Eternity.

Hark

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Hark how the Almighty Father introduces his Son, commanding all the Angels of God to worship him.

Thou art my Son, my dearly beloved Son; this Day have I begotten thee.

Ask of me, and I will give thee the Hea-then for thine Inheritance; and the uttermost Parts of the Earth for thy Possession.

And is it a light thing that thou should'st be my Servant; to raise up the Tribes of *Jacob*, and restore the Preserv'd of *Israel*?

I will give thee for a Light to the *Gentiles*, that thou may'st be my Salvation to the Ends of the Earth.

Hark how the ancient Prophets rejoyce in the *Messias*; and in soft and gentle Words foretel his Sweetness.

He shall come down as Rain into a Fleece of Wool; and as Drops of Dew distilling on the Earth.

He shall feed his Flocks like a Shepherd; and gently lead those that are with Young.

He shall gather his Lambs with his Arms; and carry them in his Bosom.

The bruised Reed shall he not break; nor quench the smoaking Flax.

Righteousness and Peace shall flourish in his Days; and of his Kingdom there shall be no End.

Then shall the Eyes of the Blind be opened; and the Ears of the Deaf be made to hear.

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Then shall all the Tongues of the Dumb be loosened; and the lame Man shall leap as a Hart.

Thus did thy holy Prophets prophesie of Thee; thus did their Childrensing thy Praises.

Blessed be the Lord our God, who only doth wond'rous things; and blessed be the Name of his Majesty for ever.

His Dominion shall reach from the One Sea to the other; and from the River to the Ends of the World.

They who dwell in the Wilderness shall kneel before him; and his Enemies shall lick the Dust.

The Kings of *Tarshish*, and of the Isles, shall bring Presents; the Kings of *Sheba*, and *Saba* shall offer Gifts.

Yea, all Kings shall fall down before him; all Nations shall serve him.

He shall spare the Simple and Needy, when he crieth: the Poor also, and him that hath no Helper.

He shall redeem their Soul from Deceit, and Violence; and precious shall their Blood be in his Sight.

And he shall live, and to him shall be given of the Gold of *Arabia*; Prayer also shall be made for him continually, and daily shall he be praised.

O thou eternal King of Heaven; make good to thy Servants these happy Predictions.

So

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So rule us here, that we may obey thy Grace, so favour us hereafter, that we may enjoy thy Glory.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

Lord ! thou not only offerest us Salvation, but layest in Means before-hand to make us accept it.

Ant.] All's one to thee, O mighty Love ! whether Joy, or Sorrow, so Mankind be saved.

PSALM XCV.

TWas not thy Joys alone, O dearest Lord ; that thou inspiredst into thy holy Prophets.

But thou revealedst to them thy Sorrows too ; and commanded'st to publish them with tender Care :

That they not only should speak thy Words ; but, the more to effect us, put on thy Person.

O let our Eyes run down with Water ; and our Hearts faint away with Grief :

While we remember the Suffering of our Lord ; and hear his sad Complaints.

I gave my Back to the Smitters, and my Cheeks to them that plucked off the Hair ; I hid not my Face from Spitting.

My Enemies whisper together against me ; and say, when shall he die, and his Name perish ?
My

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My familiar Friend that did eat of my Bread, has lifted up his Heel against me.

But thou upholdest me, O Lord, and settest me before thy Face for ever.

I am poured out like Water, and all my Bones are out of Joynt.

My Heart is like Wax ; it is melted in the midst of my Bowels.

My Strength is dry'd up like a Potsherd, and my Tongue cleaveth unto my Jaws ; and thou hast brought me into the Dust of Death.

Our Fathers call'd to thee ; and were delivered ; they trusted in thee, and were not forsaken.

But I am a Worm, and no Man ; a Reproach of Men, and despised of the People.

All that see me laugh me to scorn ; they shoot out their Lips, they shake the Head, saying :

He trusted in the Lord, let him deliver him ; let him deliver him, seeing he trusted in him.

Be not far from me, for Trouble is near ; for there is none to help me.

The Assembly of the Wicked have enclosed me ; and pierced my Hands and my Feet.

I may tell my Bones ; they look and stare at me.

They parted my Garments among them ; and cast Lots upon my Vesture.

They

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They gave me Gall for my Meat; and in my Thirst they gave me Vinegar to Drink.

All these sad things, O Lord, thy Prophets foretold; to prepare our Faith for such exorbitant Truths.

All these, indeed, they expressly foretold; but could there be found such Wretches, as would act them?

Yes, O my God! thine own selected Nation conspired against thee; and with innumerable Affronts most barbarously murder'd thee.

This too, even this thy cruel Death thou plainly foreshew'd'st; *The Inhabitants of Jerusalem shall look upon me, whom they have pierced.*

But, O ye holy Prophets! what was the dismal Cause that shed the Blood of the spotless Lamb?

He had, (*they quickly answer'd*) done no Iniquity; nor was ever Guile in his Mouth.

But he was smitten for the Sins of the People; and taken away from the Land of the Living.

He delivered himself up unto Death, and was numbred with the Wicked; he bore the Sins of many, and pray'd for his Persecutors.

All we, like Sheep, have gone astray, we have turn'd every one to his Way; and the Lord hath laid on him the Iniquity of us all.

He was wounded for our Transgressions, he was bruised for our Iniquities; the Chastisement

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stisement of our Peace was upon him, and with his Stripes are we healed.

O blessed Jesu, who took'st upon thee our Infirmities, to bestow on us thine own Perfections!

Heal us, thou great Physician of our Souls; and let us sin no more, lest a worse thing come upon us.

Heal us by the Mystery of thy holy Incarnation, and the Meekness of thy humble Birth.

Heal us by the precious Blood of thy Circumcision, and the sweet and ever-blessed Name of *Jesus*.

Heal us by thy gracious Manifestation to the *Gentiles*, and the powerful Influence of all thy Miracles.

Heal us by the exemplary Obedience of thy Presentation in the Temple; heal us by the sovereign Balsom of thy Passion.

Heal us by the Joys of thy victorious Resurrection, and the Triumph of thy glorious Ascension.

Heal us by the Memory of all thy Blessings; heal us by the Memory of this Day's Mercy.

Heal us, thou great Physician of our Souls, and let us sin no more, lest a worse thing befall us.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Anti-

Antiphon.

All's one to thee, O mighty Love ! whither Joy or Sorrow, so Mankind be saved.

Our Father, &c.

First Lesson. Isa. 11.

AND there shall come forth a Rod out of the Stem of *Jesse*, and a Branch shall grow out of his Roots.

And the Spirit of the Lord shall rest upon him ; the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge, and of the Fear of the Lord.

He shall not judge after the Sight of the Eyes, neither reprove after the Hearing of his Ears ; but with Righteousness shall he judge the Poor ; and Justice shall be the Girdle of his Loins, and Righteousness the Girdle of his Reins.

The Wolf shall dwell with the Lamb, and the Leopard shall lie down with the Kid ; and the Calf, and the young Lion, and the Fatling together, and a little Child shall lead them.

For the Earth shall be full of the Knowledge of the Lord, as the Waters cover the Sea.

And in that Day there shall be a Root of *Jesse*, which shall stand for an Ensign to the People ; to it shall the *Gentiles* seek, and his Rest shall be glorious, *Isa. 2. 9, 10.*

Resp.]

Resp] Thus, holy Jesus, did the ancient Prophets foretel thy Perfections, and the blessed Changes thy Doctrine should produce; the Cruelty of the Proud should be softened into Meekness, and the Innocency of the Weak be protected by the Strong, and Peace, and Charity flourish o're the World. * *This was thy wise, and gracious Design to make us happy, by making us holy. Thou hast planted the Seeds of all these Effects.* O give the Encrease, that we may gather the Fruits; defend the Good, and rebuke the Wicked; and fill the Earth with thy Knowledge, that all Discord, and Animosity may utterly cease, and Justice, and Equity govern our Lives. * *This was—*

Second Lesson. Heb. 1.

GOD, who at sundry times, and in divers Manners; spake in time past to the Fathers, by the Prophets.

Hath in these last Days spoken unto us by his Son, whom he hath appointed Heir of all things, by whom also he made the World.

Who being the Brightness of his Glory, and the express Image of his Person; and upholding all things by the Word of his Power, when he had by himself purged our Sins, sat down at the Right-hand of the Majesty on high; being so much better than the Angels, as he hath by Inheritance

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ritance obtain'd a more excellent Name than they.

For unto which of the Angels said he, at any time, Thou art my Son, this Day have I begotten thee; and again, I will be to him a Father, and he shall be to me a Son.

And again, when he bringeth in the first Begotten into the World, he saith, and let all the Angels of God worship him.

And of the Angels he saith, who made his Angels Spirits, and his Ministers a Flame of Fire.

But unto the Son he saith, Thy Throne, O God, is for ever and ever; a Scepter of Righteousness is the Scepter of thy Kingdom.

Thou hast loved Righteousness and hated Iniquity; therefore God, even thy God, hath anointed thee with the Oil of Gladness above thy Fellows.

And thou, Lord, in the Beginning, hast laid the Foundations of the Earth, and the Heavens are the Works of thy Hands.

They shall perish, but thou remainest, and they all shall wax old, as doth a Garment:

And as a Vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy Years shall not fail.

Resp.] Live, glorious Jesu! and reign for ever, eternal King of Heaven, and Earth;
may

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may all the Blessed above perpetually adore thee, and all thy Servants here continually praise thee ; * *and every Tongue confess, that thou, O Lord, art most high in the Glory of God the Father, Alleluja.* Thou wert obedient to Death, even the Death of the Cross, wherefore God hath exalted thee, and given thee a Name above every Name, that at the Name of *Jesus* every Knee should bow, of Things in Heaven, and Things on Earth, and of Things under the Earth.
* *And every Tongue —*

Third Lesson. Ephes. i. 3.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all Spiritual Blessings, in Heavenly Places in Christ.

According as he hath chosen us in him, before the Foundation of the World, that we should be holy, and without Blame before him in Love.

Having predestinated us to the Adoption of Children, by Jesus Christ to himself, according to the good Pleasure of his Will.

To the Praise and Glory of his Grace, wherein he hath made us accepted in the Beloved.

In whom we have Redemption through his Blood, the Forgiveness of Sins, according to the Riches of his Grace ; wherein he hath abounded towards us in all Wisdom, and Prudence, having made known unto
us

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us the Myſteries of his Will, according to his good Pleaſure, which he hath purpoſed in himſelf: That in the Diſpenſation of the Fulneſs of time, he might gather together in one all things in Chriſt, both which are in Heaven, and which are in Earth.

Reſp. Lord, what are we that thou ſhould'ſt thus regard us! Thou haſt choſen us in thy Son before the World began, and freely predeſtinated us into the Adoption of thy Children. Thou haſt made us Heirs of thy Kingdom, and Co-heirs with Chriſt? * *O happy we, if we forſeit not theſe Mercies, but labour by good Works, to make ſure our Election!* Thou haſt redeemed us by the Blood of Jeſus, and given us in him Remiſſion of our Sins. Thou haſt by him revealed to us the Secrets of Heaven, and promiſed to reſtore us to Holineſs, and replenish with our Souls the vacant Seats among the glorious Angels. * *O happy we, if, &c.*

Glory be to the Father, &c.

As it was in the Beginning, &c.

Te Deum Laudamus:

WE Praise thee, O God, we acknowledge thee, &c. as in *Sunday Mattins.*

A a

Lauds

Lauds for our B. Saviour.

V. O God, make speed, &c. as at *Sunday Lauds.*

Antiphon.

Praise the Lord, O my Soul, and all that is within me, praise his holy Name.

PSALM XCVI.

PRaise the Lord, all ye Nations of the Earth; praise him with the Voice of Joy and Thanksgiving.

Praise him with the well-tun'd Strings of your Heart; praise him with the Sweetest Instrument, Obedience.

Let every one that pretends to Felicity sing immortal Praises to the God of our Salvation.

He is our full and All-sufficient Redeemer; he has perfectly finished what he graciously undertook.

For all our Trespases he made Satisfaction; for all our Forfeitures he has paid the Ransom.

We by Disobedience were banish'd from Paradise; and he receiv'd us to his own Kingdom.

We wander'd up and down in the Wilderness of Error; and he has guided us into the Ways of Truth.

We

Lauds for our Saviour's Office. 355

We were by Nature the Children of Wrath ; and he has mediated our Peace with his offended Father.

We were become the Slaves of Sin, and he has bought our Freedom with his own Blood.

We were in Bondage to the Dominion of Satan ; and he has overcome him, and confined his Power.

We were in danger of sinking to Hell ; and he has saved us from that bottomless Pit.

The Gates of Heaven were shut against us ; and he went up himself, and opened them to all Believers :

Dissolving for ever the Terrors of Death, and rendring it now but a Passage into Life.

O dearest Lord, who madest us first of nothing ; and restoredst us again when we had undone our selves :

Who would'st at any rate redeem us from Misery ; at any rate procure our Felicity !

How came we Wretches to be so consider'd ! How came we Sinners to obtain such Favour !

That from thy Throne of Glory, where Seraphins ador'd thee, thou shouldst descend on our Earth, where Slaves affronted thee.

That thou shouldst lead a Life of Poverty and Labour ; and die a Death with Shame and Sorrow.

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That thou shouldst do all this for such Worms as we; without the least Concern or Benefit to thy self.

Only to raise us up from our humble Dust; and set us to shine with thy glorious Angels.

O infinite Goodness, the bounteous Author of all our Hopes; and strong Deliverer from all our Fears!

What shall we say to this thy excessive Charity! What shall we render for these thy unspeakable Mercies?

We search over all we have, and find nothing to return thee; but what thy self has freely given us.

We search over all thou hast given us, and find nothing thou expectest; but that we use thy Gifts to make our selves happy.

O may our Souls perpetually bless thee; and every Minute of our Time be spent in thy Service.

Let us not live, O Lord, but to love thee, nor breath, but to speak thy Praise; nor to be at all, but to be all thine.

Glory be to the Father, &c.

As it was in the Beginning, &c.

PSALM XCVII.

Sing on, my Soul, the Praises of thy Lord; sing on with fresh Attention the Mercies of thy God.

Whose Wisdom has contriv'd so compendious a Method, to redeem Mankind by one short Word. He

He saw the only Cause of all our Ruin was our Love misplac'd on this present World.

He saw the only Remedy of all our Misery was to fix our Love on the World to come.

This therefore was his great Intent; and in this concenter'd all his Merits, as the Redeemer of the World.

To change the Byass of our wrong-set Hearts; by teaching us the Myſtery of his Sufferings, before not known to Angels, and by eſtabliſhing amongſt us new Motives of Charity:

Such as might ſtrongly incline our Affections; and efficaciously draw us to love our true Good:

Such as might gain by Degrees upon all Mankind; and render Salvation eaſie, and univerſal.

For this he came down from his Father's Boſom; to ſhew us the Rules of eternal Life, and that it was the purchaſe of his Blood.

That we might firmly believe thoſe ſacred Truths; which God himſelf with his own Mouth had told us.

For this he alſo convers'd ſo long on our Earth; to encourage, and provoke us by his own Example.

That we might confidently embrace thoſe unqueſtionable Virtues, which God himſelf, in his own Perſon, had practiſed.

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For this he endured those sharp, and many Afflictions; and became at last obedient to Death, to make Atonement for our Sins.

That we might patiently suffer whatever should befall us; when God himself was so treated by his Creatures.

For this he often preached of the Joys of Heaven; and set them before us in so clear a Light:

That seeing so rich a Prize hang at the Race End; we might run, and strain our utmost Force to gain it.

For this he ordain'd the Mysteries of Grace; and left us a Sacrifice made up of Mercies.

That he might breed, and nourish us in the Life of Charity; and ravish our Hearts with the Sweetness of his Presence.

For this he establish'd a perpetual Church; and sent the Holy Ghost to inspire, and govern it:

That it might flourish for ever in Truth, and Sanctity; and plant the same Heavenly Seed over all the World.

For this he assum'd those strange endearing Names of Friend, and Brother, and Spouse to us Wretches:

Doing far more for us than all those Names import; far more than all our Hearts can wish.

Blessed, O glorious Jesus! be the Wisdom of thy Mercy, that hast found so sweet and short a Way for us (though painful to thee) to save us.

Thou

Thou art, O Lord, the Cause of our Love, and Love the Cause of our Happiness.

By Love we fulfil all thy Commands; and by making us Love thou fulfilllest all thy Father's.

By Love we are reconcil'd from Enemies to Friends; by Love we are translated from Death to Life.

By Love we are delivered from the Fear of Hell; by Love we are adopted to be Heirs of Heaven.

By Love we are disposed for that blisful Vision; by Love we are secured of the Enjoyment of our God.

Who by the sole Perfection of his own free Goodness, can never deny himself to any that love him.

Else would their very loving him be the Cause of their Misery; since the Misery of a Soul is the want of what it loves.

Thus, Lord, whate're thy holy Books record of thee, in Expressions suited to our low Capacities.

Whate're they say of thy wonderful Conception, and Birth; whate're they relate of thy holy Life, or meritorious Death;

Whatever they tell of thy glorious Resurrection, or triumphant Ascension into Heaven, or of thy restoring all Things, and repairing the Ruins of all Mankind;

Whate're they teach of the Corruption of our sinful Nature, and of the new Principle of Life by the Inspirations of thy Holy Spirit:

360 *Lauds for our Saviours Office.*

Whate're we read in them of the Resurrection of the Dead, of the Judgment to come, and of thy alone Intercession for us :

All is exactly verified by this one Line ; which may our thankful Hearts repeat with Joy.

Heaven's attain'd by Love alone, and Love alone by thee.

Glory be to the Father, &c.

As it was in the Beginning, &c.

P S A L M XCVIII.

STill, O my Soul, let us sing a few Lines more to him, whose Mercies are no fewer than infinite.

To him, whose Pity took us by the Hand, and kindly led us into his own Light.

To thee, O blessed Jesus, our Lord, our God ! who alone art the Source of all our Happiness.

The World, till thou cam'st, fate wrapt in Darkness ; and few discern'd so much as a shadow of thee.

They follow'd their Appetite of Sense, and Humour ; and placed their Felicity in being prosperous here.

Little considering the Life to come, and less the Joys that entertain that Life.

This was, alas ! their miserable State ; and worse than this, they had no Power to help it.

How could they believe what they never heard ; or love what they never believ'd ?

How

How could they desire what they never loved ; or be glad to receive what they never desired ?

'Twas thou, O Lord, first taughtest us our true End, the blisful Vision of the eternal Deity.

'Twas thou first taughtest us the true Means to attain that End, by a hearty Love, and Desire to attain it.

O the blest Changes which thy Hand has wrought ! the happy Improvements which thy Coming hath produced !

Now every Woman, and illiterate Man can discourse familiarly of the highest Truths :

The Creation of the World, the Fall of *Adam* ; the Incarnation of God, and the Redemption of Man :

The Mystery of the Trinity, and Miracle of the Resurrection ; the Day of Judgment, and the State of Eternity.

All these we know : But it was thou, O Lord, who taughtest us, and didst by thy holy Church, and Word first spread them o're the World.

Now thou hast open'd our Eyes, we plainly see what unassisted Nature could ne'er have reach'd.

We see the framing right our Affections here, is both Cause, and Measure of framing our Happiness hereafter.

362 *Lands for our Saviour's Office.*

If we supremely esteem the Goods of the future Life, we shall find them there, and be happy.

If we love Heaven with our whole Soul, and press on strongly with all our Force :

We shall enter into its Glories with a strange surprizing Delight ; and possess them for ever in a perpetual Extasie.

We see our Souls are made to know ; and perfect themselves by the worthiest Object.

We see their Nature is free, and unconfin'd ; and nothing can fill them but that which is infinite.

All other Knowledges enlarge our Faculties, and breed new Desires to know still more.

Which if unsatisfied we yet are miserable ; since none can be happy, who want their Desire.

Only the Sight of God fills us to the Brim, and infinitely o'reflows our utmost Capacities.

It fills, and overflows all the Powers of our Souls with Joy and Wonder, and unconceivable Sweetness.

O blest and glorious Sight ! when will the happy Day appear, and open to my Soul that beauteous Prospect !

When, dearest Lord, shall I see thee Face to Face ! When shall I heartily, at least, desire to see thee !

Thou

Lands for our Saviour's Office. 363

Thou art my full and high Felicity
and only, and alone sufficient for me.

O make me ardently love thee, that I
may eagerly desire thee; and eagerly de-
fire thee, that I may enjoy thee in all the
Transports of Divine Love.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

Bless the Lord, O my Soul, and all that
is within me, praise his holy Name.

The Lesson. Ephes. 3. 30.

NOW to him that's able to do exceed-
ing abundantly above all that we
can ask or think, according to the Power
that worketh in us; unto him be Glory in
the Church by Christ Jesus, throughout all
Ages, World without End. *Amen.*

HYMN XXX.

Sweet Jesus! why, why dost thou love
Such worthless Things as we?
Why is thy Heart still towards us,
Who seldom think of Thee?

Thy Bounty gives us all we have,
And we thy Gifts abuse;
Thy Bounty gives us even thy Self,
And we thy Self refuse.

And

364 *Lauds for our Saviour's Office.*

And why, my Soul, why do we love
Such wretched Things as these ;
These that withdraw us from our Lord,
And his pure Eyes displease ?

Break off, and be no more a Child,
To run, and sweat, and cry ;
While all this Stir, this huge Concern
Is only for a Fly.

Some silly Fly, that's hard to catch,
And nothing when 'tis caught :
Such are the Toys thou striv'st for here,
Not worth a serious Thought.

Break off, and raise thy Manly Eye
Up to those Joys above :
Behold all those thy Lord prepares,
To wooe, and crown thy Love.

Alas, dear Lord ! I cannot love,
Unless thou draw my Heart ;
Thou who so kindly mak'st me know,
O make me do my Part.

Still do thou love me, O my Lord,
That I may still love Thee :
Still make me love Thee, O my God,
That thou may'st still love me.

Thus

Lauds for our Saviour's Office. 365

Thus may my God, and my poor Soul,
Still one another love :
Till I depart from this low World,
T'enjoy my God above.

To Thee, Great God, to Thee alone,
One Co-eternal Three.
All Power and Praise, all Joy and Bliss,
Now, and for ever be.

Then, all proper, (as in Festivals;) Else, as follows.

Antiphon.

Blessed be thy holy Name, O glorious
Son of God ! and blessed be thy Mercy for
ever.

Thou hast perfectly fulfill'd all thy Pro-
phets foretold ; and infinitely transcended
all the Wonders they admir'd. Thou hast
done enough to convince us into Faith, and
suffered abundantly to enflame us with thy
Love.

*Benedictus, as at Sunday Lauds. Then
repeat Antiphon.*

V. Blessed be thy glorious Name, O thou
Son of God !

R. And blessed be thy Mercy for ever.
Alleluja.

Let

366 *Lauds for our Saviour's Office.*

Let us Pray.

MOST gracious Lord, who so lovedst the World, that thou gavest thy self to redeem it, and humbly took'st upon thee our low Nature, that thou mightest suffer as Man for the Sins of Men, and in it familiarly teach us the Truth of our Salvation, and invincibly fortifie us against all Persecutions, and efficaciously draw us after thee into thine own Kingdom, by thy holy Life, and precious Death, and glorious Resurrection! Grant, we beseech thee, that we may so meditate on these infinite Mercies, and so fill our Souls with the Memory of this wonderful Love, that we may live in thy Obedience, and die in thy Favour, and rise again to rejoyce with thee for ever in thy Glory, who with the Father, and the Holy Ghost, livest and reignest, one God, World without End. *Amen.*

Vespers for our B. Saviour.

*In the Name of the Father, and of the Son,
and of the Holy Ghost, as at Sunday Vespers.*

Antiphon.

Thy Judgments, O Lord, we confess are just: But deal, we beseech thee, with thy Servants in Mercy.

PSALM

PSALM XCIX.

Lift up thy Voice, O *Jerusalem*, and be not afraid; say unto the Cities of *Judah*, Behold your God.

Behold the Lord your God is come with a strong Hand; his Reward is with him, and his Work before him.

He is come to bring Redemption to all the World; and graciously offers it first to you his People.

But ye refused the Holy One, and the Just, and desired a Murtherer to be granted to you.

Hark with how sweet, and elegant Compassion thy kind Redeemer complains of thy Ingratitude.

O *Jerusalem*, *Jerusalem*, thou that killest the Prophets, and stonest them who are sent to thee!

How often would I have gathered thy Children together, as a Hen doth her Chickens under her Wings, and ye would not!

Hark with how tender and charitable a Reproof thy Lord unwillingly withdraws from thee his Favour:

O had'st thou known, even thou, at least in this thy Day, the Things, which belong unto thy Peace!

Hearken once more, and if his Kindness cannot move thy Love, he'll try how his Anger will work upon thy Fear.

Hearken

368 *Vespers for our Saviour's Office.*

Hearken then, and tremble at those terrible Threatnings, with which thy provident Lord forewarns thee of thy Danger :

Gird thee with Sackcloth, *Jerusalem*, and lie down in Ashes ; cover thee with Mourning, and bitterly lament :

For the Days shall come upon thee, that thine Enemies shall cast a Trench about thee, and shall compass thee round, and keep thee in on every Side :

And shall lay thee even with the Ground, and thy Children within thee ; and they shall not leave in thee one Stone upon another, because thou knewest not the Time of thy Visitation.

Thy People shall be slain by the Edge of the Sword ; and shall be led as Slaves into all Countries.

They shall wander up and down without King or Prince ; they shall mourn without Sacrifice, or Altar.

And *Jerusalem* shall be trodden under Feet by the *Gentiles* ; till the Fulness of Nations be accomplish'd.

But, how long, Lord, holy and merciful ; how long ! wilt thou be angry with them for ever ?

Remember thy ancient Promises, O Lord, and save the Remnant of thy once beloved *Israel*.

Take

Vespers for our Saviour's Office. 369

Take away the Veil from before their Eyes ; that they may see thy Truth, and embrace it.

Take away the Hardness of their stony Hearts ; that they again may be thy People, and thou again their God.

Then shall they lay aside the Garment of Mourning ; and put on the Brightness, which comes from Thee.

They shall celebrate the Jubilee of this their great Deliverance ; and every one sing in that Day of Joy :

Come let us ascend to the House of the Lord ; let us learn his Ways, and he will teach us his Paths.

As it was our Wickedness to go astray from our God ; so now being returned, let us seek him Ten times more.

Too late have we known thee, O thou ancient Truth ! too late have we loved thee, O thou desired of all Nations !

We were misled by the Error of our Forefathers ; we were abused by our own blind Passions.

The Kingdom we expected deserves not that Name ; a short, a vain, and troublesome Prosperity.

Thy Dominion, O Lord, is Holiness and Peace ; and of thy Kingdom there shall be no End.

Such was the Kingdom thou promised'st to David ; Thy Throne will I establish for ever.

B b

Such

370 *Vespers for our Saviour's Office.*

Such is the Kingdom thou givest unto thy Servants; *They shall live, and reign with thee for ever.*

O make us love, dear Lord, this eternal Kingdom; and all Things else shall be added unto it.

O make us love this eternal Kingdom, though nothing else should be added to it.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

Thy Judgments, O Lord, we confess, are just; but deal, we beseech thee, with thy Servants in Mercy.

Ant.] Thou art, O Lord, the true Light of the World; they who follow thee walk not in Darkness.

PSALM C.

Rise, holy Spouse of the Son of God! rise, and put on the Robes of Joy.

Rise, shine, for thy Light is come; and the Glory of the Lord is risen upon thee.

The *Gentiles* shall come to thy Light; and Kings to the Brightness of thy Rising.

Lift up your Eyes round about, and see; they all gather themselves together, they come to thee.

Thy Sons come from far; and thy Daughters shall be nursed at thy Side.

Then

Vespers for our Saviour's Office. 371

Then shalt thou see, and flow together ;
and thine Heart shall fear, and be enlarged :

Because the abundance of the Sea shall
be converted unto thee ; and Forces of the
Gentiles shall come unto thee.

The Sons of Strangers shall build up thy
Walls ; and their Kings shall minister unto
thee.

For in my Wrath I smote thee ; but in
my Favour I had Mercy on thee.

Therefore thy Gates shall be open con-
tinually ; they shall not be shut Day nor
Night.

That Men may bring unto thee the Forces
of the *Gentiles* ; and that their Kings may
be brought unto thee.

For the Nation, and Kingdom that will
not serve thee shall perish ; yea, those Na-
tions shall be utterly wasted.

The Sons of them that afflicted thee, shall
come bending unto thee ; and all they that
despised thee, shall bow themselves down
at the Soles of thy Feet.

And they shall call thee, The City of the
Lord ; The *Zion* of the Holy One of *Israel*.

A Way shall be made direct, and plain ;
that all Men may come unto thee.

And the Earth shall be filled with the
Knowledge of the Lord, as the Waters
cover the Sea.

All this we read, all this we firmly be-
lieve ; for the Mouth of the Lord hath
spoken it.

372 *Vespers for our Saviour's Office.*

Heaven and Earth shall pass away ; but not one Tittle of his Word shall pass away, till all be fulfilled.

Many of the Sacred Prophecies are already fulfilled ; enough to assure us of the rest.

Already a Virgin hath brought forth a Son ; and given him the gracious Name of *Jesus*.

The wise Men of the *East* have been led to him by a Star, and offer'd him Gold, and Frankincense, and Myrrh.

His holy Parents have presented him in the Temple ; and the devout *Simeon* was overjoy'd to see him.

In his tender Infancy he fled into *Egypt* ; and afterwards return'd again into *Canaan*.

He pass'd his private Life in Peace, and Meekness ; and taught a contradicting People in Patience and Humility.

He confirmed his Doctrine with innumerable Miracles, and defended the Truth to the last Drop of his Blood.

He rose again victoriously from the Grave, and ascended in Triumph to the Right-hand of his Father.

And there, O glorious *Jesus*, may'st thou sit, and reign, till all thy Enemies become thy Footstool.

Nor has thy Judgment slept, O dreadful Lord ! but with a swift, and terrible Vengeance crush'd them into Ruin.

Jerusalem was long since made a Heap of Stones ; and the Children of thy Crucifiers run wandering o're the World. Whilst

Whilst thou art thus severe in the Predictions of thy Justice, thou hast not forgot those of thy Mercy.

Thousands of that ingrateful People have acknowledged thee their Lord; Thousands of that perverse Generation have submitted to thy Scepter.

Whole Nations of the *Gentiles* have embraced the Faith, and remotest Islands received thy Law.

Blessed for ever be thy Name, O Lord! and blessed be the Sweetness of thy Mercy.

Who revealest thy self to those that knew thee not; and art found of those that sought thee not.

Who often followest those that fly from thee; and never refuseth any that come unto thee.

Thou still exactly performest thy Part; but we, ingrateful Wretches, how do we comply with ours?

Where's the Profit thou may'st justly require, to answer the Care of thy Providence over us?

Thou hast planted us, O Lord, in thine own Vineyard; and fenced us about with thine own Discipline.

Where is the Fruits we should always be bearing; since good Works are never out of Season?

Of our selves, alas! we are dry and barren; and our Nature, at best, brings forth nothing but Leaves.

374 *Vespers for our Saviour's Office.*

O thou in whom, while we remain, we live; and from whom divided we instantly die!

Curse not, we humbly beg, these fruitless Branches; lest they wither away, and be cast into the Fire.

Pronounce not against us that dreadful Sentence; Cut them down, why cumber they the Ground?

But mercifully cut them off from their wild Stock; and graft them in thy self the only true Vine.

Water, O Lord, our Weeds with the Dew of Heaven; and bless our low Shrubs with thy powerful Influence.

So Grapes shall grow on Thorns, and Figs be gathered on Thistles.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

Thou art, O Lord, the true Light of the World; they who follow thee, walk not in Darkness.

Ans. In thee, O Lord, is all our Hope; have mercy upon the Works of thine own Hands.

PSALM CI.

Rejoyce in our Lord, all ye Children of Adam; rejoyce in the Bounty of his free Grace;

No longer now confined in a few large Favourites; and the narrow Compass of a private Family.

He has thrown down the Partition-Wall; and open'd the Way of Life to all Mankind.

That all may believe, and love him here; and all enjoy and be happy in him hereafter.

But, O my God, what do we see; when we look abroad into the wide World?

We see the sad Effects, but cannot see the Cause why so many Kingdoms lie miserably waste.

We know, O Lord, thy Ways are in the deep Abyss; and humbly adore thy secret Counsels.

Only we cannot think of their lamentable Condition, without pitying their Misery, and imploring thy Mercy.

Some have not yet so much as heard of thee; and others who have heard, refuse to entertain thee.

Some who have once acknowledged thee, have quite fallen away; and others reject what they list, and obey by Halves.

Many of those who even rightly believe, abuse their holy Faith by a wicked Life.

376 *Vespers for our Saviour's Office.*

Thus the far greatest part of wretched Mankind, whom thy Goodness created in thine own Similitude:

Whom thou hast redeemed with thy precious Blood; and designed to so great and long a Happiness:

Still fall, alas! of their true End; and die in their Sins, and eternally perish.

Look down, O Lord, and behold from Heaven; behold from the Habitation of thy Holiness.

Where's thy Zeal, and the Sounding of thy Bowels of Mercy? Where are thy Promises to thy beloved Son?

Hast thou not said, All Nations shall adore him; and that all the People upon Earth shall be blessed in him?

Hast thou not said thy self, Lord Jesus! When I am exalted, I will draw all Men unto me?

Hast thou not given thy Disciples express Commission, to go into all the World, and preach the Gospel to every Creature?

Remember, O thou God of everlasting Truth! Remember, O thou Author and Finisher of our Faith!

Remember these thy dear Engagements; and graciously accomplish what thou hast mercifully begun.

Visit, O Lord, thine own House first; and thoroughly redress what thou find'st amiss.

Vespers for our Saviour's Office. 377

Make our Lives Holy as thou hast made
our Faith; and perfectly unite us in the
Bonds of Love.

Kindle in the Hearts of Kings, and the
great Ones of the World, an Heroick Spi-
rit to advance thy Glory.

Enflame the Hearts of the Prelates, and
Priests of thy Church, with a generous
Zeal for Conversion of Souls.

Convince them all, it is the End and
Duty of their Place; to improve Mankind
in Vertue and Religion.

One Mercy more we humbly beg; which,
O! may thy Providence favourably supply.

Prepare, O Lord, the Hearts of those
that err; and make them apt to receive
the Truth.

Then chuse thy burning, and thy shin-
ing Lights; and send them forth over all
the World.

Send them, O God of infinite Charity!
but send them not alone; lest they faint
by the Way, and miscarry in the End.

Go with them thy self, and guide them
by thy Grace; and crown their Labours
with thy powerful Blessing.

So shall the humble Vallies be rais'd up;
and the stubborn Mountains be brought
low.

So shall the crooked Paths be made strait;
and the rough Ways smooth and plain.

So shall the Glory of God be every
where reveal'd; and all Flesh shall see it
together.

Happy

378 *Vespers for our Saviour's Office.*

Happy the Times when this shall come to pass; happy the Eyes that shall see these Times.

Come glorious Days, wherein that Sun shall shine; which enlightens at once both Hemispheres.

Come, Holy Jesus, and make those glorious Days; and let no Cloud overcast them for ever.

Come, and in the largest Sense maintain thy Title; be effectually the Saviour of the universal World.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

In thee, O Lord, is all our Hope; have Mercy upon the Work of thine own Hands.

Titus, Chap. 2. Ver. 11.

FOR the Grace of God, that bringeth Salvation, hath appear'd to all Men; Teaching us that denying Ungodliness, and worldly Lusts, we should live soberly, righteously, and godly in this present World; Looking for that blessed Hope, and glorious Appearing of the Great God, and our Saviour Jesus Christ:

Who gave himself for us, that he might redeem us from all Iniquity; and purifie unto himself a People zealous of good Works.

HYMN

H Y M N XXXI.

JESU! whose Grace inspires thy Priests,
To keep alive thy solemn Feasts.
The Memory of thy Love;
O may we here so pass thy Days,
That they at last our Souls may raise,
To feast with thee above.

Jesu! behold wise Men from far,
Led to thy Cradle by a Star.

Bring Gifts to thee their King;
O guide us by thy Light, that we
May find the right Way, and to thee
Our selves for Tribute bring.

Jesu, the pure, and spotless Lamb,
Who to the Temple humbly came,
Those legal Rights to pay!
O make our proud, and stubborn Will,
Thine, and the Church's Laws fulfil,
Whate'er fond Nature say:

Jesu, who on that fatal Wood
Pour'dst forth thy Life's last Drop of Blood,
Nail'd to thy shameful Cross;
O may we bless thy Love, and be
Ready, dear Lord, to bear for thee
All Grief, all Pain, all Loss.

Jesu, who by thine own Love slain,
By thine own Pow'r took'st Life again,
And from the Grave did'st rise!

380 *Vespers for our Saviour's Office.*

O may thy Death our Spirits revive,
And at our Death a new Life give,
A Life that never dies.

Jesu, who to thy Heaven again
Return'dst in Triumph, there to reign,

O Men, and Angels King.

O may our parting Souls take Flight,
Up to that Land of Joy, and Light,
And there for ever sing:

All Glory to the Sacred Three,

One Undivided Deity,

All Honour, Power, and Praise:

O may thy blessed Name shine bright,
Crown'd with those Beams of glorious
Its own eternal Rays. (Light,

Here proper, (as in Festivals) Else as follows,

Ant.] Come all you Nations of the Earth,
whom the Mercy of the Lord hath redeem-
ed; come, and in Honour of the Divine
Son, sing the Canticle of the blessed Mother.

Alleluja.

Magnificat. My Soul doth magnifie the
Lord, &c. as at *Sunday Vespers*: then re-
peat *Ant.*

Let us Pray.

O Holy, and ever blessed Jesus, who
being the eternal Son of God, and
most high in the Glory of God the Father,
vouchsafed't for us Sinners to be born of an
hum-

Vespers for our Saviour's Office. 381

humble Virgin, to be subject to the Weakness of a little Child, to grow up in a Life of Privacy, and Labour, to declare thy self at last the Redeemer of the World, by establishing a perfect Law of Grace, and confirming it with innumerable Miracles, and suffering for it intolerable Persecutions, even to Death upon the Cross; work in us, we beseech thee, a due, and adoring Sense of thy infinite Love, that believing in thee as our Lord and Saviour, we may trust in thy infinite Merits, imitate thy holy Example, obey thy Commands, and finally enjoy thy Promises, who, with the Father, and the Holy Ghost, liveth and reigneth, One God, World without End. *Amen.*

Compline for our B. Saviour.

V. Our Help is in, &c. as at Sunday Compline.

Antiphon.

Whither, O my God, should we go but unto thee? thou hast the Words of eternal Life.

PSALM CII.

Retire now, O my Soul from thy common Thoughts; permitted to entertain thy less serious Hours.

Re-

382 *Compline for our Saviour's Office.*

Retire, and call thy wandring Fancies home; and speedily range them into Peace, and Order.

That so thou may'st be prepared to hear thy Lord invite thee, among the rest, to taste his Sweetness.

Come to me (saith he) all ye that labour, and are heavy laden, and I will give you Rest.

Take my Yoke upon you, and learn of me, for I am meek, and lowly in Heart; and ye shall find Rest unto your Souls.

For my Yoke is easie; and my Burthen light.

Enough, dear Lord, enough is said; to draw all the World to thy holy Discipline.

What can be offer'd so agreeable to our Natures; too much, alas, inclin'd to Pleasure, and Profit.

What can be offer'd so powerfully attractive; as to make our Work delightful, and then reward it?

As to propose an Employment like the Musick of Churches; devout, and sweet, and gainful to the Performers.

Whither, O my God, should we go, but unto thee? thou hast the Words of eternal Life.

Thou art our wisest Instructor to know what we do; and only Enabler to do what we know.

Thou art the free Bestower of all we have; and faithful Promiser of all we hope.

Thou

Compline for our Saviour's Office. 383

Thou kindly call'st us ; O make us glad
to hear thy Voice ; and constantly follow
it till we come to thee.

Suffer us no longer to go astray like
lost Sheep ; wandring up and down in our
own By-ways.

Suffer us no longer to be distracted a-
bout many things ; from thee, O Lord, who
art but one.

But gather us up from the World into our
selves ; then take us from our selves into
thee :

There to be ravish'd with thy holy Em-
braces ; there to be feasted with the Anti-
pasts of Heaven.

O how unspeakable are thy Sweetnesses,
O Lord ; which thou hast hid for those
that fear thee ;

Which thou hast partly revealed to those
that love thee, and keep their Tastes un-
corrupted with the World.

But, O what are they then to those that
see thee ; and in that Sight see all things
else.

To those who rejoyce perpetually before
thee ; and in that Joy find all Joys else.

O beauteous Truth, which known, en-
forces Love, and loved begets Felicity !

Live thou for ever in my faithful Me-
mory ; and be my constant Guide in all
my Ways.

Still let me think on those Joys above ;
and undervalue all things compar'd to my
Salvation.

Still

384 *Compline for our Saviour's Office.*

Still let me think on my Saviour's Love ;
that purchas'd for me all those Joys.

O thou, my ador'd Redeemer, be thou
the Master-wish of my Heart ; the Scope
and End of all my Time.

Soon as I awake, let me look up to thee;
and when I rise, first lowly bow to thee.

Often in the Day let me call in my
Thoughts to thee; and when I go to Rest
close up mine Eyes in thee.

So shall my Time be govern'd by thy
Grace; and my Eternity crown'd with thy
Glory.

Glory be to the Father, &c.

As it was in the Beginning, &c.

PSALM CIII.

MY God, when I remember those
Words of thine; *Repent, for the
Kingdom of Heaven is at Hand:*

When I consider, they were the first that
ever thou spakest in Publick; and that it
was the chosen Text of the eternal Wisdom:

Instantly I'm struck with the Importance
of the Duty; and deeply affected with the
Power of the Motive.

If what this last Line says be not wholly
true, but repeated in Course as a Form of
Devotion:

Forgive, dear Lord, the Deceitfulness of
my Heart; and make me *think*, as well as
say, my Prayers.

Make

Compline for our Saviour's Office. 365

Make me apply those searching Words unto my self; and bind them fast on my own Soul.

Repent, O my Soul, for the Kingdom of Heaven is at hand; repent, for the Kingdom of Heaven depends upon thy Repentance.

Unhappy me! I cannot live without Sin, nor hope for Pardon without due Repentance.

I cannot repent without the Grace of God; nor obtain his Grace without his own free Gift.

O my sweet Saviour, who can'st not to call the Righteous; but, such as I am, Sinners to Repentance!

Since I am not strong enough to be perfectly innocent; at least make me humble enough to be truly penitent.

Make me heartily sorry for what I have done amiss; and not do again what will make me sorry.

Wo to the Day, and Hour wherein I sinned; wo to the many Days, and Hours I have foolishly mispent.

Or rather, wo be unto me, who have abused both Days and Hours, allow'd by thy Goodness to work out my Salvation.

Deliver me, O Lord, from the Punishments I deserve; deliver me from the Sin, that deserves those Punishments.

Teach me that safe, and easie Method of censuring my self to be acquitted by thee.

Every

386 *Compline for our Saviour's Office.*

Every Night let me sit as an impartial Judge ; and call before me all my Day.

Let me severely examine every Thought, and Word ; and strictly search every Deed, and Omission :

Commending my Offences to their just Penanace ; and making more firm, and wary Resolves.

Imploring for the past the Mercy of Heaven ; and for the time to come the same unbounded Mercy.

If I perhaps find some little thing well done ; when weigh'd with the Allowances indulged our Frailty :

Let me return all the Glory to my God ; and beg his Grace to continue, and improve it.

His is the Hand that sows the Seed ; his is the Blessing that gives the Encrease.

Thus let me, once a Day at least, look home ; and seriously enquire into the State of my Soul.

Whate'er my Weakness, or Malice may have done, let me now undo with a hearty Contrition.

Let not the Sun go down upon my Wrath ; nor on any unrepented Sin.

Still let me write at the Foot of my Account ; reconciled to my God, and in Charity with all the World.

Then go to Bed with a quiet Conscience, and fall asleep in Peace, and Hope.

Glory be to the Father, &c.

As it was in the Beginning, &c.

PSALM

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PSALM CIV.

LORD, e're I take my Leave of this holy Day, which thy Church has sanctified in Honour of thy Memory:

Let me repeat some few Words more, of those incomparable many thou hast left amongst us.

Let me attentively meditate their substantial Sense; and settle them as Principles of my Life and Actions.

Lay not up for your selves Treasures upon Earth, where Moth and Rust doth corrupt, and where Thieves break through, and steal.

But lay up for your selves Treasures in Heaven; where neither Moth nor Rust doth corrupt, and where Thieves do not break through, and steal.

For where your Treasure is, there will your Heart be also.

Go now, you Curious, and study what you please; for me, I'll stay, and listen to my Saviour.

He'll teach me high, and sure, and useful Truths; he'll teach me Truths, that will make me happy.

Hark but this one Word more, and you'll stay too, if any Sense of your eternal Good can hold you.

Hark, how he tells us this new, and glorious Secret; *We shall be hereafter like the Angels in Heaven.*

388. *Compline for our Saviour's Office.*

O sweet and precious Word to them that relish it ; and thoroughly digest its strong Nourishment.

To them that feed on it often as their daily Bread ; we shall be hereafter like the Angels in Heaven.

And what, O dearest Lord, are these blessed Angels, but Spirits, that know, and love, and delight for ever?

Such, O my Soul, we shall be, and that sweet Life we shall lead ; we shall be, and live like the Angels in Heaven.

We shall know all that's true, and love all that's good ; and shall delight in that Knowledge and Love for ever.

No Ignorance shall darken, nor Error deceive us ; we shall be like the Angels in Heaven.

No Cares shall perplex us, nor Crosses afflict us ; we shall be like the Angels in Heaven.

Our Joys shall be full, and pure, and everlasting, we shall be like the Angels in Heaven.

Chear thee, O my Soul, and bless thy bounteous Lord ; 'tis by him we shall be like the Angels in Heaven.

Chear thee, and raise thy Hopes yet gloriously higher ; we shall be like himself, for we shall see him as he is.

*Glory be to the Father, &c.
As it was in the Beginning, &c.*



Antiphon.

Whither, O my God, should we go, but
unto Thee? Thou hast the Words of Eter-
nal Life.

HYMN XXXII.

LORD, now the Time returns
For weary Men to rest;
And lay aside those Pains, and Cares,
With which our Day's oppress.

Or rather change our Thoughts
To more concerning Cares;
How to redeem our mispent Time,
In Sighs, and Tears, and Prayers.

How to provide for Heaven,
That Place of Rest, and Peace;
Where our full Joys shall never wain,
Our Pleasures never cease.

Blest be thy Love, dear Lord,
That taught us this sweet Way;
Only to love thee for thy self,
And for that Love obey.

O thou our Souls chief Hope,
We to thy Mercy fly;
Where-e'er we are, thou canst protect,
Whate'er we need supply.

Why? By seeking our selves in thee, and
thy Love, we find both thee, and our own
Hap-

390 *Compline for our Saviour's Office.*

Whether we sleep, or wake,
To Thee we both resign:
By Thee we see, as well as Day,
If thy Light on us shine.

Whether we live, or die,
Both we submit to Thee;
In Death we live, as well as Life,
If thine in Death we be.

Glory to Thee, Great God,
One Co-eternal Three;
To Father, Son, and Holy Ghost,
Eternal Glory be. *Amen.*

1 Theff. Chap. 5. Ver. 8.

BUT let us, who are of the Day be
sober, putting on the Breast-plate of
Faith and Love, and for an Helmet the
Hope of Salvation.

For God hath not appointed us to Wrath,
but to obtain Salvation by our Lord Jesus
Christ; who died for us, that whether we
wake or sleep, we should live together with
him.

Antiphon.

By seeking our selves in this World of
Vanity, we lose both thee, O Lord, and
our own Souls.

Ans. By seeking our selves in thee, and
thy Love, we find both thee, and our own
Hap-

Compline for our Saviour's Office. 391

Happiness, enjoying already a sweet Possession of Hopes, to end e're long in a sweeter Fruition in Glory.

V. Thou art, O Lord, the free Bestower of all we have.

R. Thou art the faithful Promiser of all we expect.

Let us Pray.

O Blessed Jesus, whose Sacred Body, after thou had'st finished in it the Work of our Redemption, was taken down from the Cross, and, after a short Repose in the Sepulchre, was raised again to a glorious Immortality! Grant us, we beseech thee, so frequently to renew in our Minds the Memory of thy Grave, that we may be always prepared for our own; and so seriously to reflect on the Consequences of a holy Death, that every Day we grow less affected to this transitory Life, and more in Love with thy eternal Joys, who, with the Father, and the Holy Ghost, livest and reignest, one God, World without End.

Amen.

Vouchsafe us, &c. as in *Sunday Compline*.

CC

OP

OFFICE of the HOLY GHOST.

M A T T I N S.

The Introduction to be said as Page 1.

Invitatory.

Come let's Adore our God that sanctifies us.

Come let's Adore our God that sanctifies us.

Come, let us humbly first implore his Grace, to make us worthy to adore our Sanctifier, who from the Father and the Son eternally proceeds, and with the Father and the Son is equally glorified.

Come let's Adore our God that sanctifies us.

He infuseth into us the Breath of Life, and brings us forth into our Second Birth, a Birth that makes us Heirs of Heaven, and gives us a Title to everlasting Happiness.

Come let's Adore our God that sanctifies us.

By seeking our selves in thee, and thy Love, we find both thee, and our

Let
Hap-

Let us prepare our Understandings to assent to his Truths, and our Will to follow his Divine Inspirations; let us fill our Memories with his innumerable Mercies and our whole Soul with the Glory of his Attributes.

Come let's Adore our God that sanctifies us.

Let us confidently address to him our Petitions, who promises to help the Infirmary of our Prayers; let us not doubt the Bounty of his Goodness, but hope he will grant what himself inspires to ask.

Come let's Adore our God that sanctifies us.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Come let's Adore, &c.

Come let's Adore, &c.

HYMN XXXIII.

Come, Holy Spirit, come and breath
Thy spicy Odours on the Face
Of our dull Region here beneath;
And fill our Souls with thy sweet Grace.

Come, and root out the poisonous Weeds,
Which over-run, and choak our Lives;
And in our Hearts plant thine own Seeds,
Whose quickening Power our Spirits
revives.

First,

394 *Mattins for the Office of the H. Ghost.*

First plant the humble Violet there,
That dwells secure by dwelling low;
Then let the Lilly next appear,
And make us chaste, yet fruitful too.

But O plant all the Vertues, Lord!
And let the Metaphors alone;
Repeat once more that mighty Word,
Thou need'st but say, *Let it be done.*

We can, alas! not be, nor grow,
Unless thy powerful Mercy please;
Thy Hand must plant, and water too,
Thy Hand alone must bring th' Encrease.

Do then what thou alone can'st do,
Do what to Thee so easie is;
Conduct us through this World of Wo,
And place us safe in thine own Bliss.

All Glory to the Sacred Three,
One Ever-living Sovereign Lord,
As at the first, still may he be
Belov'd and prais'd, fear'd and ador'd. *Amen.*

Antiphon.
In those Days, saith the Lord, I will
pour out my Spirit upon all Flesh. *Alle-*
luja, Alleluja.

PSALM CVI.

LORD, with how sweet and natural a Conduct does thy Providence govern the Children of Men?

Leading them from one Degree to another, till thou hast brought them up to their highest Perfection?

Thou puttest them to learn in the School of Vertue, and disposest their Capacities into several Forms.

In the first Ages, when the World was young, thou gavest them for their Guide the Book of Nature.

There thy Divine Assistance helped them to read some few plain Lessons of their Duty to Thee.

They saw this admirable Frame of Creatures; and as far as these could argue, they could conclude:

Sure there is a God, the Cause of all things; sure there is a Providence, the Disposer of all things.

He must be powerful that made so vast a World; he must be wise that contriv'd such excellent Works.

He must be Goodness it self, that did all this for us; and we ungrateful Wretches, if we will do nothing for him.

Thus far some few could say, and very few could do with those slender Assistances they then enjoy'd.

After

396 *Mattins for the Office of the H. Ghost.*

After thou gavest thy People a written Rule, which train'd them up in a set Form of Discipline.

Which grew, and spread into a publick Religion; and was uniformly profest by a whole Nation.

They had some weak Conceit of the Kingdom of Heaven; and some imperfect Means to bring them thither.

But for those high supernatural Mysteries, that so gloriously exalt the Christian Faith:

They all, alas! were blind, or in the Dark, and dangerously exposed to the Effects of their Ignorance:

Wanting those clear Instructions to know their End; wanting those powerful Motives to love their God.

Yet this prepared them for the Times of Grace; to which thy Mercy, Lord, reserved far greater Favours.

To which thou hast promised, by thy holy Prophets, an Effusion of Blessings from thine own full Hands.

I will put my Laws into their Mind, and write them in their Hearts; and I will be to them a God; and they shall be to me a People.

I will pour out my Spirit on all Flesh; and your Sons and your Daughters shall prophesie.

They shall no more teach every one his Neighbour; for all shall know me from the greatest to the least.

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O merciful Lord, who hast loved us from the Beginning ; be graciously pleased to love us to the End.

Pity the unhappy State of all Mankind ; which neither Nature, nor Law could bring to Perfection.

If any riper Souls came forward to the Birth, there wanted Spirit to bring them forth.

But, O send out thy Spirit, O Lord, and they shall be created ; and from their Nothing of Sin, raised to the Life of Holiness.

Send out thy Spirit, and renew the Face of the Earth ; and our Weeds, and our Thorns shall be turned into a Paradise.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

In those Days, saith the Lord, I will pour out my Spirit upon all Flesh. *Alleluja, Alleluja.*

Ant.] When he ascended up on high, he led Captivity captive, and gave Gifts unto Men. *Alleluja.*

PSALM CVII.

LOOK up, languishing World, look up, and see how punctually thy faithful Lord performs his Word.

When he had finished here that glorious Work, which his Goodness undertook for our Redemption.

When

398 *Mattins for the Office of the H. Ghost.*

When he had told us what we ought to do, and what to suffer for the Kingdom of Heaven:

When he himself had done more than he required of us, and suffered more than our boldest Hopes could expect from him.

When he had wrought our Salvation so far, that he saw his Absence more expedient for us :

He first prepares the Hearts of his Disciples, and comforts their Sorrows with these sweet Words :

Children, I will not leave you comfortless ; but will pray to my Father, and he shall give you another Comforter :

Even the Spirit of Truth, and he shall teach you all Things ; and bring to your Remembrance whatsoever I have said unto you :

Peace I leave with you, my Peace I give to you : Let not your Hearts be troubled, nor be afraid.

I go to my Father, and to your Father ; to my God, and to your God.

I go to prepare a Place for you ; that where I am you may be also.

This said, he led them forth together, and gave them his Blessing ; and parting from them, went away into Heaven.

So loving Mothers, when the weaning time is come, withdraw themselves from their beloved Children.

But while they thus deprive their tender little Ones of their most dear, and all-supplying Presence:

They

Mattins for the Office of the H.Ghost. 399

They still depute some faithful Friend to assist them ; for though they leave them, they mean not to forsake them.

Such, and far greater was the Care of our God ; as his Love is far greater than that of Mothers.

He saw it necessary for so mysterious a Faith to be shewn in a clear, and supernatural Light to the first Believers :

That they might confidently recommend to others, what they knew was so infallibly certain to themselves.

He saw it necessary for so perverse a World, to infuse into its first Converters the Fulness of Charity.

That with ardent Zeal they might instruct their Hearers ; and with a patient Courage overcome their Opposers.

He saw it necessary for such Variety of Nations, to furnish their Preachers with Variety of Tongues :

That they might teach every one in their Native Speech, and understand their Doubts, and satisfy their Objections.

Wherefore when the appointed Time was come, as all the Works of God go forth in their fittest Season :

When his Disciples were gathered together in one Mind, and Place ; and so excellently disposed for the Visits of Heaven :

When they had long continued in ardent Prayer, and wrought up their Affections to the highest Point of Desire !

Sud-

400 *Mattins for the Office the of H. Ghost.*

Suddenly there was a Sound from Heaven; whence every good and perfect Gift descends.

A vehement Wind filled the whole House; for the Grace of God is strong, and liberal.

Behold, on the Head of each sate a Tongue, as of Fire; the properest Enablements to convert the World.

While they were all illuminated with a pure Light, and all enflamed with a fervent Heat.

And to communicate both to every Nation, were all endued with the Gift of Languages.

Thus was the Promises of our Lord fulfilled; and thus the Messengers of the everlasting Peace prepared:

Miraculously baptized with the Holy Ghost, and with Fire; and perfectly qualified for their great Commission.

To preach to every Creature this happy Gospel; *He that believes, and is baptized, shall be saved.*

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

When he ascended up on high, he led Captivity captive, and gave Gifts unto Men. *Alleluja.*

Ant.

Ant.] This is our Lord's doing, and it is marvellous in our Eyes. *Alleluja, Alleluja.*

PSALM CVIII.

HOW glorious is thy Grace, O Lord !
over all the World ? how admirable
the Influence of thy Holy Spirit ?

They that through Dulness so slowly understood the oft repeated Lessons of their Divine Master :

Now with the first swift Glance see through all ; and no Mystery can pose them, nor Error deceive them.

They, who through Fear forsook their Lord, and fled away all from the Danger of being his :

Now rejoyce in suffering for his Name ; and neither Life, nor Death can forbid them to confess him.

They, who knew only their Mother-Tongue, and that no better than as simple Fisher-men :

Now speak to every Nation in their several Language ; and with their powerful Eloquence ravish their Hearts.

They, who, even after our Saviour's Resurrection, shut fast the Doors for fear of the *Jews* :

Now, in the open Streets, and publick Synagogues, confidently proclaim the Name of *Jesus*.

402 *Mattins for the Office of the H. Ghost.*

These were new Bottles fill'd with new Wine; that made them quite forget their former selves:

Wine that exalted them into a generous Spirit; of despising all things for the Love of Jesus:

Wine that in the midst of Racks, and Prisons, made them oft break forth into that sweet Extasie:

No Joy like the Pain of Suffering for Jesus; no Life like the Death endured for his Love.

Oh! were there now such Tongues of Fire; to kindle in the World such Divine Flames!

Oh! were there now such Hearts in the World; to receive the Holy Sparks that fall from Heaven!

The great Apostle preach'd but one Sermon; and immediately converted Three Thousand Souls.

He preach'd again, and wrought but one Miracle; and Five Thousand were added to the Church.

Thus every Day they increas'd in Number; and, which was better, their Numbers encreas'd in Vertue.

They were inebriated with the same Heavenly Wine; and fill'd with the same Heroick Spirit.

They sold all they had, and brought the Price, and laid it down at the Apostles Feet.

They

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They liv'd in common, and call'd nothing their own; and even in their Will, and Understanding they were all united.

Every one had enough, and that's to be rich; none had too much, and that's to be free:

Free from the Cares that perplex the Wealthy; free from the Temptations that wait on Superfluity.

Had'st thou been there, O my Soul! to have seen the flaming Ardors of those first Converts!

Imagine, at least, and know, thy utmost Fancy is far below what they really practis'd.

O how devoutly did they think, and speak of those holy Places, where our blessed Lord shed his Blood!

The Garden where he pray'd, and the Hall where he was condemn'd; the Mountain where he suffer'd, and the Sepulchre where he was buried.

And reciting his Sufferings, they fell upon their Knees, and ador'd, and meditated, and prayed.

They pray'd, and mingled with their Prayers their Tears; they wept, and mingled with their Tears their Complaints.

Ah, dearest Lord! why were we not so happy, to be converted by thee, while thou dwelledst amongst us?

Why not to entertain Salvation, when thou broughtest it to our Homes, and pre-

404 *Mattins for the Office of the H. Ghost.*
ferred'st our little Nation before all the
World?

Unhappy we! how came this Misery to
pass, that many of us look'd on thy Mira-
cles, and saw them not?

Before our Eyes thou gavest Sight to the
Blind; and our Souls were darkned, with
Sin, and Prejudice.

Thou did'st cleanse the Leprous, and
heal all manner of Diseases; thou did'st
raise the Dead, and cast out Devils by thy
Word.

Yet we, alas, how many of us blasphem'd
thy Name? how many conspired with thy
bloody Crucifiers?

Spare us, O Lord, have Mercy upon us,
O Jesu! for we knew thee not to be the
Lord of Glory.

Blessed be thy Holy Spirit, who hath o-
pened our Eyes; and made us see through
the Veil that eclips'd us.

Now we believe thee to be the *Messias*
we expected; now we acknowledge thee
to be the King of *Israel*.

Such were the Favours of those happy
Times; and, O how happy were our times
had we those Favours!

But ours are become miserable by Shisms,
and Heresies; and the Darkness that covers
a great part of the Earth.

Ours are become miserable by the un-
fruitful Lives; and scandalous Examples of
too many Christians.

Too

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Too many, alas ! yet even the Gates of Hell can never prevail against the Power of God.

Still the same Spirit governs the World ; and keeps alive the same primitive Fire.

Still there are Hearts full of the Holy Ghost ; full of that ravishing Wine of divine Love.

Still there are Souls, who renounce all they have ; and take up their Cross, and follow our Lord.

Still there are fiery Tongues kindled by the Breath of Heaven ; who carry their sacred Flames into every Nation.

Still the Apostolick Church is true to its Name ; and sends abroad her burning, and her shining Lights.

Still the Almighty Goodness is true to his Church ; and conserves it against all the Powers of the Enemy.

O keep us, blessed Spirit, in this thy fold of Grace ; and bring the whole World into one Flock.

That all may be of the same Mind here ; and all enjoy the same Happiness hereafter.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

This is our Lord's doing, and it is marvellous in our Eyes. *Alleluja, Alleluja.*

Our Father, &c.

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First Lesson. John 14. 12.

Verily, verily, I say unto you, he that believeth on me, the Works that I do shall he do also, and greater Works than these shall he do.

And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son, if ye love me, keep my Commandments;

And I will pray the Father, and he shall give you another Comforter; that he may abide with you for ever:

The Spirit of Truth, whom the World cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you.

R. Blessed be thy merciful Providence, O Lord, who when thou hadst finished thy great Work on Earth, ascended'st up to Heaven, to draw up our Minds even thither after thee, *Alleluja*; **That where our Happiness is, there might our Hearts be also.* Blessed be thy infinite Goodness, O dear Redeemer! who when thou hadst taught us the Words of eternal Life, sent'st down the Holy Ghost to make us observe them, and raise up our Affections to that glorious Kingdom, whither thou art gone before us, *Alleluja.* **That where our* —

Second

Second Lesson.

AND when the Day of Pentecost was fully come, they were all with one Accord, in one Place;

And suddenly there came a Sound from Heaven, as of a mighty rushing Wind, and it filled all the House where they were sitting.

And there appeared to them Cloven-Tongues, like as of Fire, and it sate upon each of them.

And they were all filled with the Holy Ghost; and began to speak with other Tongues, as the Spirit gave them Utterance.

And there was dwelling at Jerusalem, Jews, devout Men of every Nation under Heaven.

And when this was noised abroad, the Multitude came together, and were confounded, because that every Man heard them speak in his own Language, the wonderful Works of God.

Resp.] Thus were the Words of the Prophets fulfilled, and the Promises of our Saviour performed, and the Faith of the Christian Church miraculously begun.

*Alleluja. *O may it still go on, and encrease, and multiply, till every Nation speak in their own Tongue the wonderful Works of God, Alleluja, Alleluja.*

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Govern, O blessed Spirit, the Church thou so wonderfully hast establish'd; govern it with thy special Grace, and always preserve it in Obedience to thee, and us in Obedience to it, *Alleluja.* * *O may it——*

Third Lesson. Acts 4. 13.

AND the Multitude of Believers were of one Heart, and of one Soul; neither said any of them, that ought of the things that he possessed was his own, but they had all things common.

And with great Power gave the Apostles witness of the Resurrection of the Lord Jesus, and great Grace was upon them all.

Neither was there any of them that lacked; for as many as were Possessors of Lands or Houses, sold them, and brought the Prices, and laid them at the Apostles Feet.

Resp.] O happy Life! O Heaven upon Earth! this is the blest Effect of the Fire of the true Spirit, which warms without scorching, and flames without smoaking, and enlightens without consuming. Kindle, O Lord, in our Hearts this holy Fire of Meekness, and Peace, and Unity, * *That all the World may know whose Disciples we are, by seeing us Love one another.* *Alleluja.* But, O deliver us from the contrary Fire of the false Spirit, that scorches, without warming, and smoaks without shining

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shining, and consumes without enlightning: Deliver us from Schism, and Herefie, and every the least uncharitable Passion. * *That all the* —

Glory be to the Father, &c.

As it was in the Beginning, &c.

Te Deum Laudamus.

WE Praise thee, O God, we acknowledge thee, &c. as in *Sunday Mattins.*

**Lauds for the Office of the
Holy Ghost.**

V. O God, make speed, &c. as at *Sunday Lauds.*

Antiphon.

Kindle in our Hearts, O Lord, thy holy Fire; that we may offer to thee the Incense of Praise, *Alleluja.*

PSALM CIX:

Consider now, my Soul, the Mercies of thy God; consider the Wonders he hath wrought for the Children of Men.

The eternal Father created us of nothing; and set us in the Way to everlasting Happiness.

The eternal Son came down from Heaven to seek us; and restored us again when we had lost our selves.

The

410 *Lauds for the Office of the H. Ghost.*

The eternal Spirit sends, and brings his Grace to sanctifie us; and gives us Strength to walk that holy Way.

Thus every Person of the Sacred Trinity has freely contributed his particular Blessing :

And altogether as one Co-infinite Goodness, have graciously agreed to compleat our Felicity.

But, O ingrateful we ! was it not enough to receive of our God all we have, and are ?

Was it not enough that the Son of God should come down ; and live to teach us, and die to redeem us ?

Was not all this enough to make us love ? and Love is all he aim'd at, and Love is all we needed.

Let us confess to thee, O merciful Lord ! let us confess to thee our miserable Condition.

Such, alas, was the Corruption of our Nature; and so many, and strong the Temptations that are round about us :

That without this thy last miraculous Favour ; sending the Holy Ghost to guide and quicken us :

We should still have remain'd in our old dull Pace ; slow to understand, and slower to obey.

We should quite have forgotten our God that made us ; and neglected the Service of our Lord that bought us.

Had

Lauds for the Office of the H. Ghost. 411

Had not thy Fulness been readily furnished with one Blessing more, to bestow on thy Children:

Had'st thou not providently reserved a better Blessing than the Dew of the Clouds, and the Fatness of the Earth:

Better than Plenty of Corn, and Wine, or the Multitude of Posterity, or Dominion over our Brethren.

These were the great Rewards of the old Law; but behold far greater than these are here:

Divine Refreshment from the Heaven of Heavens; and the rare delicious Fruits of the Holy Ghost:

Meekness, and Peace, and Joy diffused in our Breasts; Strength, and undaunted Courage kindled in our Hearts.

A Thousand sweet Embraces of the Spouse of Souls; a Thousand dear Pledges of his everlasting Love.

These are the great Rewards of the Law of Grace, and given to prepare us for the Kingdom of Glory.

O blessed Spirit, who bestowest thy Favours as thou pleasest; and the more thou hast given, still the more thou givest.

Fit, and dispose thy Servants first to entertain thee; then graciously vouchsafe to descend into our Hearts.

Fill us, O Holy Ghost, and our little Vessels; and as thou fillest us, enlarge our Capacities.

Make

412 *Lauds for the Office of the H. Chof.*

Make us, the more we receive of thee,
still to grow in Desire of receiving more;

Till we ascend to those satisfying Joys
above; where all our Faculties shall be
stretched to the utmost.

Where they shall be filled to the Brim;
and overflow'd with a Torrent of Pleasure
for ever.

Glory be to the Father, &c.

As it was in the Beginning, &c.

PSALM CX.

Bless'd be thy Name, O Holy Spirit;
and blessed be the Bounty of thy
Goodness.

When the eternal Father, by creating
the World, had declared himself, and his
Almighty Power:

When the increat'd Word, by redeem-
ing Mankind, had revealed himself, and
his infinite Wisdom.

When now there remain'd but one Seal
more, to be opened of the Book of Divine
Mysteries:

Behold a strange Condescension to our
weak Nature; the invisible Spirit visibly
appears.

He descends from Heaven in the Shape of
a Dove; and gently descends on the Prince
of Peace.

Again he descends in the Likeness of Fire;
and miraculously sits upon the Heads of his
Disciples.

Make

Ming-

Lauds for the Office of the H. Ghost. 313

Mingling thus together in one blest Compound, those chief Ingredients of excellent Vertue :

Mildness to allay the Heat of Zeal ; and Zeal to quicken the Indifferency of Mildness :

Innocency to adorn the Light of Knowledge ; and Knowledge to direct the Simplicity of Innocence.

O blest, and admirable Teacher ! who can instruct like the Spirit of God !

He needs no Years to finish his Course ; but with a swift and efficacious Touch consummates all Things.

He entered the Soul of a young Delighter in Musick ; and presently sanctified him into a Composer of Psalms.

He took a poor Shepherd from following the Flock ; and immediately raised him to the Degree of a Prophet.

He by one Lesson perfected the Disciples ; and polished rude Fisher-men into eloquent Preachers.

He touch'd the Heart of a persecuting Pharisee ; and instantly changed him into a glorious Apostle.

All this thou hast done, O infinite Goodness ! and all we do is wrought in us by thee.

By thee we are regenerated at first in our Baptism ; by thee confirm'd by the Imposition of Hands.

By

414 *Lauds for the Office of the H. Ghost.*

By thee we are heal'd by a blessed Repen-
tance; by thee prepared for that Banquet of
the Bread of Angels.

By thee thy choicer Servants are conse-
crated to be Priests; by thee our Marri-
ages are sanctified into Blessings.

By thee our Souls are comforted on the
Bed of Sickness; and by thee all our Life
is govern'd.

If in the Church be any Wisdom, or
Knowledge; if any real Sanctity or decent
Order:

If any Faith of the Mysteries of Re-
ligion; if any Hope of everlasting Sal-
vation:

If any Love of God, as our Sovereign
Bliss; if any mutual Charity to one a-
nother.

If any Miracles to convert Unbelievers;
or quicken Devotion in such as faintly be-
lieve:

All flows from thee, and thy free Grace;
O thou boundless Ocean of eternal Mer-
cies!

All flows from thee; and may we all re-
turn our little Streams in Tribute to thy
Bounty.

May every Favour thou offerest, be thank-
fully received; and every Talent thou be-
stow'st diligently improved.

So shall we faithfully perform our Duty;
and render to thy Grace its just Glory.

While

Lauds for the Office of the H. Ghost. 415

While whate'er we have we acknowledge
from thee ; and whate'er thou givest us is
not in vain.

Glory be to the Father, &c.

As it was in the Beginning, &c.

PSALM CXI.

STill let us sing, O blessed Spirit ! to thee
let us humbly sing these few Lines more.

To thee, the eternal Love of the Father,
and the Son ; and glorious Finisher of that
Sacred Mystery.

To thee, the quickening Spirit of rege-
nerated Souls ; in whom they live, and
move, and have their Being.

To thee, the Sovereign Balsom of our
Wounds ; and only Comfort of all our
Sorrows.

To thee, our Refuge in this Place of
Banishment ; and faithful Guide in this
wand'ring Pilgrimage.

To thee, the Sacred Pledge of our free
Adoption ; and ensuring Seal of our eter-
nal Salvation.

What do we say, O thou adorable Spirit
of God ! what do we say, when we utter
such Words as these ?

We say what we can in our low Capaci-
ty ; but, alas, how short of thy unspeak-
able Excellencies !

O that we had the Tongues of Saints and
Angels ; O that we had thine own miracu-
lous Tongues !

Those

416 *Lauds for the Office of the H. Ghost.*

Those which sate flaming on the Heads of the Apostles ; and made them speak thy Wonders in every Language.

Still all our Praises would be poor, and narrow ; still infinitely less, than thy more than infinite Perfections.

But if we cannot speak as our God deserves ; shall we hold our Peace, which our God forbids ?

Wo be to them, O Lord, who are silent of thee ; and spend the Breath thou givest them on any but thy self.

O thou that openest the Mouths of the Dumb ; and makest the Tongues of Children eloquent !

Inspire thy Servants, if not with Expressions suitable to thee ; at least with such as are profitable to us :

Such as may instruct us what we ought to do ; such as may move us to do what we say.

And let us, with the holy Psalmist, not only praise him our selves ; but call upon all Spirits, and Beings to praise him.

Praise him all you Choirs of Angels ; whose early Grace confirm'd you in Glory.

Praise him you reverend Patriarchs ; whose Ways he govern'd ; and by particular Providence led you to Felicity.

Praise him you ancient Prophets, whose Souls he inspired ; to teach his chosen People the Mind of Heaven.

Praise

Lauds for the Office of the H. Ghost. 417

Praise him you glorious Apostles, whose Persons he impower'd to be Ambassadors of Peace between Heaven, and Earth.

Praise him, ye generous Martyrs, whose Spirits he encouraged; and gave you Victory over the Terrors of Death.

Praise him, ye blessed Confessors, whose Lives he sanctified, and gave you Victory over the World, and your selves.

He espoused; and consecrated your chaste Bodies into Temples for himself.

Praise him, all that live in his Grace, praise him all that hope for his Glory; and let every thing, that hath Breath, praise the Lord.

Praise him, O my Soul, for his Goodness to thee; praise him for his Goodness to all the World.

Praise him on thy choicest Instrument, thy Heart; praise him in thy best Words, those of the Church.

Glory be, &c. As in was, &c.

Antiphon.

Kindle in our Hearts, O Lord, thy holy Fire, that we may offer to thee the Incense of Praise.

Rom. 1. 12.

Therefore, Brethren, we are Debtors, not to the Flesh, to live after the Flesh:

For if you live after the Flesh, you shall die; but if you through the Spirit do mortifie the Deeds of the Body, ye shall live.

418 *Lauds for the Office of the H.Ghost.*

For as many as are led by the Spirit of God, are the Sons of God.

And if Children, then Heirs, Heirs of God, and Joint-Heirs with Christ; if so be we suffer with him, that we may be also glorified together.

HYMN XXXIV.

Come, mild, and holy Dove,
Descend into our Breast;
Do thou in us, make us in thee,
For ever dwell, and rest.

Come, and spread o're our Heads
Thy soft all-cherishing Wing;
That in its Shade we safe may sit,
And to thy Praises sing.

To Thee, who giv'st us Life;
Our better Life of Grace; (Speed,
Who giv'st us Breath, and Strength, and
To run, and win our Race.

If by the way we faint,
Thou reachest forth thy Hand;
If our own Weakness makes us fall,
Thou mak'st our Weakness stand.

When we are sliding back,
Thou dost our Danger stop;
When we again, alas, are fall'n,
Again thou tak'st us up:

Else

Else there we still must lie,
And still sink lower down;
Our Hope to rise is all from Thee,
Our Ruin's all our own.

O my ingrateful Soul !
What shall our Dulness do
For him who does all this for us,
Only our Love to wooe?

We'll love Thee then, dear Lord ;
But thou must give that Love :
We'll humbly beg it of thy Grace ;
But thou our Prayers must move.

O hear thine own Self speak,
For thou in us dost pray ;
Thou can'st as quickly grant, as ask,
Thy Grace knows no Delay.

Glory to Thee, O Lord,
One Co-eternal Three ;
To Father, Son, and Holy Ghost,
One equal Glory be. *Amen.*

Antiphon.

Come, holy Spirit, the free Dispenser
of all Graces, visit the Hearts of thy faith-
ful Servants; and replenish them with thy
sacred Inspirations; illuminate our Under-
standings, and enflame our Affections, and
sanctifie all the Faculties of our Souls,

420 *Lauds for the Office of the H. Ghost.*

that we may know, and love, and constantly do the Things that belong to our everlasting Peace. *Amen. Alleluja, Alleluja.*

Benedictus, as at *Sunday Lauds*. Then repeat *Antiphon*.

V. Our departing Lord promised he would not leave us comfortless;

R. Holy Comforter, shew thou suppliest his Place to us.

Let us Pray.

O God, who miraculously sentest down thy Holy Ghost to supply the Absence of thy Son, and comfort his heartless Followers, and instruct them in all Things necessary to their great Work, the Conversion of the World: Grant, we beseech Thee, that our devout Commemorating those fiery Tongues, which sate upon each of their Heads, and produced such glorious Effects, may encrease the Fervour of our Hearts, to continue, and attest by all Fruits of Grace, the same Spirit still abiding in us, through our Lord Jesus Christ, who, with Thee, in the Unity of the same blessed Spirit, liveth and reigneth, One God, World without End. *Amen.*

Vespers

Vespers for the H. Ghost.

*In the Name of the Father, and of the Son,
and of the Holy Ghost, &c. as at Sunday
Vespers.*

Antiphon.

We are not our own, but the Temples
of the Holy Ghost, let us dedicate our
selves entirely to his Service.

PSALM CXII.

COME, let us now again prepare our
Hearts; and humbly offer this our
Evening Sacrifice.

Let us clear our Heads of all other
Thoughts, that fill us, at best, with no-
thing but Emptiness.

Let us remember our God is a pure Spi-
rit, and delights to dwell in a calm Ta-
bernacle.

He will not enter into a Soul which is sub-
ject to Sin; nor stay where he finds his
Grace neglected.

If he vouchsafe us the Blessing of a Vi-
sit! and, O how Heavenly, sweet, and ra-
vishing is thy Presence!

Let us open wide our Bosoms to receive
him, and summon all our Prayers to come
and entertain him.

E e 3

Come,

422 *Vespers for the Office of the H. Ghost.*

Come, my Understanding, and bring all thou knowest; all that enlightens thee in the Way to Felicity.

Come, my Will, and call in all thy Loves; and contract them into one, and settle it here for ever.

Come, my Memory, with all thy Swarms of Notions; and forget them all but what concerns thy Eternity.

Come, my whole Soul, with these thy Faculties about thee; and prostrate adore the eternal Spirit.

Behold he is now with us, and sits in our Hearts, as on his Throne; to receive our Petitions, and give us his Blessings.

He never will forsake us, if we chase him not away; but guide and comfort us with his holy Inspirations.

Come then, and with devoutest Reverence attend, and hear what the Lord our God will say.

He leads us thus into Retirement, and Silence; and there familiarly speaks to our Hearts:

Tell me, O you design'd for everlasting Happiness! tell me now freely, for none shall interrupt us:

What do you chiefly delight to think off? What do you aim at in all those Thoughts?

Consider well the Question I propose; and when you have examin'd your selves, give me your Answer.

Vespers for the Office of the H. Ghost. 423

O thou our merciful, though offended,
God ! behold thus low we bow our guilty
Heads :

Blushing for Shame to see our Folly ;
and so much the more, because we see our
Duty.

Happy were we, if we could be still think-
ing of thee ; and raise all those Thoughts
into Desires to be with thee.

Happy were we, could we always feel
those Fervours ; of which sometimes thou
inspirest a little Spark.

O were that Spark kindled into a Fire ;
and that Fire blown up into a continual
Flame.

But we, alas, are hot, and cold by Fits ;
and, which is worse, our cold Fit lasts the
longer.

Some few half Hours we spend in Pray-
er ; and many whole Days in Idleness, and
Vanity.

Sometimes we bestow a little on the
Poor ; and often throw away a great deal
on our Passions.

Sometimes we deny, and mortifie our
selves ; but far more often obey our sensual
Appetites.

Sometimes we are drawn by thy Grace
to do one good Work ; but seduced by
our Nature to a Thousand Iniquities.

Thus we confess to thee, O Lord our
God ; who perfectly sees every Corner of
our Hearts !

424 *Vespers for the Office of the H.Ghost.*

Thus we confess to Thee, not that thou may'st know us; but that we may know our selves, and thou may'st cure us.

Cure us, O thou great Physician of Souls! cure us of all our sinful Distempers.

Cure us of this aguish intermitting Piety; and fix it into an even and a constant Holiness.

O make us use Religion as our regular Diet; and not only as a single Medicine in a pressing Necessity.

Make us enter into a Course of hearty Repentance; and practise Vertue as our daily Exercise.

So shall our Souls be endued with a perfect Health; and disposed for a long, even an everlasting Life.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

Quicken us by thy Grace, O Holy Spirit, that we may thoroughly mortifie the Works of the Flesh.

Ant.] We are not our own, but the Temples of the Holy Ghost; let us dedicate our selves entirely to his Service.

PSALM

PSALM CXIII.

NOW we have begun, permit us, mighty Lord ! to speak once more, who are but Dust and Ashes.

Let us go on, and confess to Thee ; and open before Thee all our Miseries.

Such an Occasion often endangers us ; such a Temptation too often overcomes us.

Our own Infirmities are too strong for us ; and our ill Customs prevail against us.

Every Day we resolve to mend ; and every Day we break our Resolutions.

Have Mercy upon us, O God of infinite Compassion ! have Mercy upon us, O thou Comforter of the afflicted Minds !

Have Mercy upon us, and pardon what is past ; and have Mercy upon us, and prevent what is to come.

Whene're thou seest us unhappily engaged ; and blindly running on in the ways of Death :

O send thy holy Grace to check our desperate Speed ; and make us stay, and look before us.

Shew us the horrid Downfal into that bottomless Pit ; where impenitent Sinners are swallow'd up for ever.

Strike our regardless Souls with Fear and Trembling ; at the dreadful Sight of so sad a Ruin.

Then

426 *Vespers for the Office of the H. Ghost.*

Then turn our Eyes, and kindly set before them the beauteous Prospect of a pious Life.

Make us look long, and steddily upon it; and make us look through, and see beyond it.

Make us delight in the Hope it enjoys; but incomparably more in the Joy it hopes.

A Joy which none but thy self can give; none but thy self can make capable to receive.

Give us, O gracious Lord, thou free Beginner, and perfect Finisher of all virtuous Actions.

Give us a right Spirit to guide our Intentions; that we may aim directly at our true End.

Give us thy Holy Spirit to sanctifie our Affections; that what we rightly design we may piously pursue.

Give us an Heroick Spirit to confirm our Hearts; that what we piously endeavour, we may courageously atchieve.

Suffer not the Flesh to deceive us any more; but fortifie our Spirits against all its Assaults.

If the Flesh grow bold, and insolently demand, How can you live without these Liberties?

Let the Spirit answer, Their Followers are Slaves; and the Service of God is the only true Freedom.

If

Vespers for the Office of the H. Ghost. 427

If the Flesh alledge what Joy in suffering Ills ; or doing contrary to our own Inclinations ?

Let the Spirit reply, That the Cross of Christ is sweet ; and nothing so glorious as the Conquest of our selves.

If the Flesh insist, What do you see, or hear, or exercise any Sense in, but in the Things of the World ?

Let the Spirit immediately enter this Protest ; and may every experienced Soul subscribe the Truth :

I see its Vanity, and feel its Vexation ; and meet in every thing its Falseness, and Danger.

Away then Flesh and Blood, away deceitful World ; you cannot enter into the Kingdom of Heaven.

You were created only to serve us in the Way ; and set us down at our Journey's End.

Away with all your fond deluding Dreams ; be banish'd for ever from our awakened Souls.

Come thou to us, blest Spirit of Faith ; and govern our Lives with thy holy Maxims.

Subdue our Sense to the Dictates of Reason ; and perfect our Reason with the Mysteries of Religion .

Teach us to love, and fear what we see not now, as at too great a Distance for our short Sight.

But

428 *Vespers for the Office of the H. Ghost.*

But what we are sure will hereafter be
our Bliss, or Misery for ever.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

Quicken us by thy Grace, O Holy Spirit ;
that we may thoroughly mortifie the Works
of the Flesh.

Ant.] Deliver us, O gracious God, from
every evil Spirit ; and vouchsafe to give us
thine own good Spirit.

PSALM CXIV.

LET not our Lord be angry, and we
will speak yet once ; for we have
much to ask ; and he has infinite to give.

We have much to ask for our selves, and
all the World ; who depend intirely on his
free Goodness.

Many, O Lord, are the Graces we
want ; and none can give them but by thy
Bounty.

Many, are the Sins. and Miseries we are
exposed unto ; and none can deliver us but
thy Providence.

Deliver us, O Lord, from what thou
knowest is against us ; deliver us from
what we know our selves, will undo us.

Deliver us from the Spirit of Prophan-
ness, and Infidelity ; from the Spirit of
Error, and Schism, and Heresie.

De-

Vespers for the Office of the H. Ghost. 329

Deliver us from the Spirit of Pride, and Avarice; from the Spirit of Anger, Sloath, and Envy.

Deliver us from the Spirit of Drunkenness; and Gluttony; from the Spirit of Lust, Wantonness, and Impurity.

Deliver us, O Gracious God, from every evil Spirit; and vouchsafe to give us of thine own good Spirit.

Vouchsafe to give us the Spirit of Fortitude; the Spirit of Temperance, Justice, and Prudence:

The Spirit of Wisdom, and Understanding, and Counsel; the Spirit of Knowledge, and Piety, and the Fear of Thee.

The Spirit of Peace, Patience and Meekness, and Benignity; the Spirit of Humility, Sobriety and Chastity.

O thou, who never deniest thy Favours, except we first deny our Obedience!

Thou who art often near us, when we are far from thee; often ready to grant, when we are unmindful to ask!

Refuse not, O Lord, to hear us, now we call upon thee; and make us still hear thee, when thou call'st to us.

Fill our Understandings with the Knowledge of such Truths; as may fix them on thee, the eternal Verity.

Inure our Wills to embrace such Objects; as may unite them unto thee, the Sovereign Goodness.

Shew

430 *Vespers for the Office of the H. Ghost.*

Shew us the narrow Way that leads to Life; the Way that few can find, and fewer follow.

Guide us still on in the middle Path of Vertue, that we never incline to any vicious Extream.

Let not our Faith grow wild with superfluous Branches, nor be stript into a naked and fruitless Trunk.

Let not our Hope swell up to rash Presumptions, nor shrink away into a faint Despair.

Let not our Charity be cool'd into a careless Indifferency, nor heated into a furious Zeal.

But, above all, suffer us not, O thou blessed and holy Spirit! to be guilty of the unpardonable Sin against thy Self.

Suffer us not obstinately to persist in any known Wickedness, nor maliciously impugn any known Truth.

Suffer us not to die in our Sins without Repentance: But, O have Mercy upon us in that serious Hour.

Have Mercy upon us, and govern us in our Life; have Mercy upon us, and save us in our Death.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Anti-

Antiphon.

Deliver us, O gracious Lord, from every evil Spirit, and vouchsafe to give us of thine own good Spirit.

Lesson. Gal. Chap. 5. Ver. 19.

NOW the Works of the Flesh are manifest, which are these, Adultery, Fornication, Uncleaness, Lasciviousness.

Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies,

Envyings, Murthers, Drunkenness, Revellings, and such like; of the which I tell you before, as I have also told you in time past, that they who do such Things, shall not inherit the Kingdom of God.

But the Fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith,

Meekness, Temperance, against such there is no Law.

And they that are Christ's have crucified the Flesh, with the Affections and Lusts thereof.

If we live in the Spirit, let us also walk in the Spirit.

Let us not be desirous of Vain-Glory, provoking one another, envying one another.

H Y M N

332 *Vespers for the Office of the H. Ghost.*

H Y M N XXXV.

Come, Holy Spirit, send down those
Beams.

Which gently flow in silent Streams,
From thy bright Throne above ;
Come, thou Enricher of the Poor,
And bounteous Source of all our Store,
Come fill us with thy Love.

Come, thou our Souls delicious Guest,
The wearied Pilgrims sweetest Rest,
The Sufferers best Relief ;
Come thou our Passions cool Allay,
Whose Comfort wipes all Tears away,
And turns to Joy all Grief.

Come, thou bright Sun, shoot home thy
Darts,
Pierce to the Center of our Hearts,
And make our Faith love Thee ;
Without thy Grace, without thy Light,
Our Strength is Weakness, our Day Night,
We cannot move, or see.

Lord, wash our sinful Stains away,
Water from Heaven our barren Clay,
Our many Bruises heal :
To thy sweet Yoke our stiff Necks bow,
Warm with thy Fire our Hearts of Snow,
Our wand'ring Feet repeal.

Vespers for the Office of the H. Ghost. 433

O grant thy Faithful, dearest Lord,
Whose only Hope is thy sure Word,
The Seven Gifts of thy Spirit;
Grant us in Life t'obey thy Grace,
Grant us at Death to see thy Face,
And endless Joys inherit.

All Glory to the Sacred Three,
One Ever-living Deity,
All Power, and Bliss and Praise;
As at the first when Time begun,
May the same Homage still be done,
Till Time it self decays. *Amen.*

Antiphon.

Blessed be thy Name, O holy Spirit of
God, who dividest thy Gifts to every one
as thou pleatest, and workest all in all!
In thee our Sorrows have a Comforter to
allay them, and our Sins an Advocate to
plead for them; in thee our Ignorances
have a Guide to direct them; and our Frail-
ties a Confirmer to strengthen them; and
all our Wants a God to relieve them. *Alle-
luja, Alleluja.*

*Magnificat, &c. as at Sunday Vespers.
Then repeat Antiphon.*

V. By thy precious Fruits thou art surely
known;

F f

R. Con-

434 *Vespers for the Office of the H. Ghost.*

R. Controuling all the manifest Works
of the Flesh.

Let us Pray.

O GOD, who by thy Holy Spirit didst
at first establish a Church, and san-
ctifying it by the same Spirit, doest still
preserve and govern it! Hear, we beseech
Thee, the Prayers of thy Servants, and
mercifully grant us the perpetual Assistance
of thy Grace, that we may never be de-
ceived by any false Spirit, nor overcome
by the vicious Suggestions of Flesh, and
Blood, but in all our Doubts be directed in
the Ways of Truth; and in all our Acti-
ons guided by thy Holy Spirit; who, with
Thee, and thy Eternal Son, liveth and
reigneth, One God, World without End.
Amen.

*V. O Lord, hear, &c. as at the End of
Sunday Vespers.*

Com-

Compline for the H. Ghost.

V. Our Help is in, &c. as at Sunday Compline.

Antiphon.

The Spirit of the Lord hath made me,
and the Almighty hath given me Life.

PSALM CXV.

COME, my Soul, let us further consider
who this Holy Ghost is; that we may
the better adore him.

He is a spiritual Divine Substance; the
Third Person in the glorious Trinity.

He is distinct from the Father, and the
Son; in the Unity of both, proceeding
from both.

He is the Comforter, but Comfort pre-
sumes Sadness; therefore let us take Com-
fort in him, notwithstanding our Sins.

For Sin does not make us wholly inca-
pable of Comfort; though want of true
Repentance for Sin does.

So that we always carry away so much of
the true Comfort of the Holy Ghost, as we
have true Sorrow for our Sins.

But deliver us all, O Lord, from all
those Sins that exclude this Comforter.

Deliver us, O Lord, from Presumption,
and from Despair.

436 *Compline for the Office of the H. Ghost.*

For Presumption takes away the Fear of God; and Despair the Love of him for his Goodness sake.

Deliver us from all Impenitence, and from Hardness of Heart.

For Impenitence excludes all Sorrow for Sins past; and Hardness of Heart makes us continue, and go on in our Course of Sinning.

Deliver us from impugning a known Truth; or from envying those who embrace it.

Deliver us from resisting lawful Authority; for therein we resist thee our God.

Deliver us from Relapses, and counterfeit Repentances; for though we cannot deceive thee, yet therein we deceive, and ruin our selves.

Deliver us from all Schismatical Rending the Peace of the Church; and thereby destroying our selves.

Thus by removing these Obstructions of thy blessed Approach, we may humbly hope our Souls will be ready for thy Impressions.

Glory be to the Father, &c.

As it was in the Beginning, &c.

PSALM CXVI.

THY Impressions, O Lord, who art Goodness it self, will make us good, and able to retain them.

They

Compline for the Office of the H. Ghost. 437

They will make us good, in communicating those Gifts thou givest us, unto others.

It is thy holy Spirit, O Lord, that giveth thy Priests Eloquence, and Utterance in Preaching.

It is thy Spirit that engenders a burning Zeal in them for thy Glory; and makes it more and more ardent.

It is thy Spirit that gives them a fiery Tongue to publish thy holy Gospel; and cheerfully profess the Truth in the Face of all the World.

And, as our Saviour saith, It is not you that speak; but the Spirit of your Father speaketh in you.

By Thee, O Holy Spirit, and thy Divine Instruction, the holy Men of God spake as they were moved.

Thou wert the mighty Worker in the Conception, and Nativity of our blessed Saviour.

Thou art the Worker of our Sanctification; and makest us new Men in Jesus Christ.

This holy Spirit made a poor Shepherd a Princely Prophet; and a simple Fisher-man a chief Apostle.

He made a persecuting *Saul* a faithful *Paul*; a chosen Vessel to preach the Doctrine of Salvation to the *Gentiles*.

438 *Compline for the Office of the H. Ghost.*

As his Person is great, divine, and for ever to be ador'd ; so are his Works great, and his Goodness transcendent, and ever to be loved.

Glory be to the Father, &c.

As it was in the Beginning, &c.

PSALM CXVII.

AS Man is known by his Voice ; so the Holy Ghost hath Particularities by which he may be known.

He mollifies hard Hearts (if they resist him not,) and awakes them out of the dead Sleep of Sin.

He puts a holy Fire and Zeal into the Hearts of those who were cold and frozen.

He gives Strength to the Weak, and enables them to contemn the World, and Worldly Things.

He mortifies the disorder'd Appetite, and more disorder'd Passions ; and makes both to become moderate, and regular.

He illuminates the Understanding, he sanctifies the Memory ; and makes it re-
flective of those good Things we have been taught by him.

He not only enflames our Affections with a holy Ardour ; but sweetly draws them off from all other things unto himself.

He makes the Hearts of the Rash to understand Knowledge, and to become prudent.

This

Compline for the Office of the H. Ghost, 439

This blessed Spirit breeds an Alteration
where-ever it enters ; it gives other Acti-
ons, and other Tongues, and gives other
Hearts, and makes a new Man.

And as our bodily Motions shews we
have a Soul in our Body ; so our holy Life
shews we have this holy Spirit in our
Soul.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

The Spirit of the Lord hath made me,
and the Almighty hath given me Life.

HYMN XXXVI.

A Hymn in the Language of our Church.

COME, Holy Ghost, our Souls inspire,
And lighten with Cœlestial Fire.
Thou the anointing Spirit art ;
Who dost thy Seven-fold Gifts impart.

Thy blessed Unction from above,
Is Comfort, Life, and Fire of Love.

Enable with perpetual Light,
The Dulness of our blinded Sight.

Anoint, and chear our soiled Face
With the abundance of thy Grace.

Keep far our Foes, give Peace at Home ;
Where thou art Guide, no Ill can come.

F f 4 Teach

440 *Compline for the Office of the H. Ghost.*

Teach us to know the Father, Son,
And thee of both to be but One ;
That through the Ages all along,
This may be our endless Song :
Praise to thy eternal Merit,
Father, Son, and Holy Spirit,

The Lesson. Wisd. 1. 5.

FOR the holy Spirit of Discipline will
flee Deceit, and remove from Thoughts
that are without Understanding.

For Wisdom is a loving Spirit ; and will
not acquit a Blasphemer of his Words ;
for God is Witness of his Reins, and a true
Beholder of his Heart, and a Hearer of his
Tongue.

For the Spirit of the Lord filleth the
World ; and that which containeth all
Things has knowledge of his Voice.

Therefore he that speaketh unrighteous
Things cannot be hid ; neither shall Ven-
geance, when it punisheth, pass by him.

Antiphon.

How great is the Mercy of God, that
only one Sin excludes it, even that against
the Holy Ghost ! how unspeakable abomi-
nable is that Sin, that excludes that Mercy.

V. It is the same Wonder, and Mercy
that the Holy Ghost is sent from the Court
of Heaven to sanctifie us,

R. As

Compline for the Office of the H. Ghost. 44^I

R. As that ths blessed Jesus was sent from
thence to redeem us. *Alleluja.*

Let us Pray.

O Blessed Spirit of God, who by reason
of thy eminent Height canst Pray to
no Body; and yet by thy divine Wisdom,
and Godhead makest all the World to pray
to thee, give us the Spirit of Prayer, and
Supplication; that we may adore thee in
Spirit, with Reverence, Stedfastness, and
Perseverance. Confirm us who are weak,
reduce us when we go astray from thee;
let thy Grace prevent our falling, by its
Power, and Mercy lift us up when we are
down; govern our Senses, inspire our
Thoughts, guard our Words, direct all our
Actions to thy Glory; accept the Offering
of our whole Soul, Body, and all we are,
and have, as being entirely devoted unto
thee; and keep us always safe from our
visible and invisible Enemies, in the Mercies
of God the Father, in the Merits of God
the Son, and in the continual Grace of God
the Holy Ghost, to which Three Persons
in one Divine Essence be all Honour, and
Glory, Power, Might, and Dominion, from
this time forth, and for evermore. *Amen.*

Vouchsafe, &c. as at the End of *Sunday*
Compline.

OFFICE

OFFICE of the SAINTS.

MATTINS.

The Introduction to be said as Page 1.

*On all Saints-Days that have proper Invit. &c.
those set down here are to be omitted; On
others, all as follows.*

Invitatory.

Come let's Adore the King of Saints.

Come let's Adore the King of Saints.

PSALM CXVIII.

Great is the Majesty of the King we
serve, rich the Splendor of his Courts;
o're all the World he sends his Commands,
and none dare resist, or dispute his Power.

Come let's Adore the King of Saints.

Great is the Clemency of our gracious
Sovereign, to pardon the Offences of re-
pentant Sinners; great is the Bounty of our
glorious Lord, to crown with Rewards his
faithful Servants:

Come let's Adore the King of Saints.

Thou-

Thousands of Saints attend at his Presence, and Millions of Angels wait on his Throne, all beauteously ranged in perfect Order, all joyfully singing the Praises of their Creator.

Come let's Adore the King of Saints.

Thou art our King too, blessed Jesus, and we, alas, thy unprofitable Subjects; we cannot praise thee like those in thine own bright Choirs, yet humbly offer our little Tribute.

Come let's Adore the King of Saints.

Let us bow down low our Heads to him, before whom the Seraphims cover their Faces; let us bow low our Faces to him, at whose Feet the Saints lay down their Crowns.

Come let's Adore the King of Saints.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Come let's Adore, &c.

Come let's Adore, &c.

H Y M N XXXVII.

A Wake, my Soul, chase from thine Eyes
Thy drowsie Sloth, and quickly rise
Up, and go work apace.
No less than Kingdoms are prepar'd,
And endless Bliss for their Reward,
Who finish well their Race.

'Tis

444 *Mattins for Commem. of Saints.*

'Tis not so poor a Thing to be
Servants to Heav'n, dear Lord, and thee,
As this fond World believes.
Not even here, where oft the Wise
Are most expos'd to Injuries,
And friendless Vertue grieves.

Sometimes thy Hand let's gently fall
A little Drop that sweetens all
The bitter of our Cup ;
O what hereafter shall we be,
When we shall have whole Draughts of thee,
Brimful, and drink them up !

Say, happy Souls, whose Thirst now meets
The fresh, and living Streams of Sweets,
Which sprang from the blest Throne ;
Did you not find this true, even here ;
Do you not find it truer there,
Now Heaven is all your own ?

O yes, the Sweets we taste exceed
All we can say, or you can read,
They fill, and never cloy.
On Earth our Cup was sweet, but mix'd,
Here all is pure, refin'd, and fix'd,
All Quintessence of Joy.
Hear'st thou, my Soul, what glorious Things
The Church of Heaven in Triumph sings,
Of their blest Life above ?

Chear-

Mattins for Commem. of Saints. 445

Chear thy faint Hopes, and bid them live,
All these to thee thy God will give,
If thou embrace his Love.

Great God, of rich Rewards! who thus
Hast crown'd thp Saints, and wilt crown us,
As both to Thee belong;
O may we both together sing,
Eternal Praise to Thee our King,
In one eternal Song. *Amen.*

Antiphon.

Happy are thy Saints, O Lord, who
wisely chose their End, and constantly pur-
sued the Means to attain it.

PSALM CXIX.

TELL me, you eager Lovers of the
World, what 'tis you aim at in all
your Pretences?

You weary your Bodies with restless La-
bour; and afflict your Minds with perpe-
tual Care.

Day and Night you are still perplex'd;
still busily plotting to compass your Ends.

Tell me what are those Ends you so long
have sought? and I will tell you what you
soon will find.

While they are many they do but di-
stract your Thoughts; and often engage
them to quarrel among themselves.

One End, and one alone's the way to Peace;
and on that one must all the rest depend.

'Tis

446 *Mattins for Commem. of Saints.*

'Tis true, and by that Rule we guide
our Lives; whate'er we undertake is only
to be happy.

'Tis to be happy, that we strive to be
great; and enrich our selves by defraud-
ing others.

'Tis to be happy that we run after Plea-
sures; and cover in every thing our own
proud Will.

But we, alas! mistake our Happiness;
and foolishly seek where it is not to be
found.

As silly Children think to catch the Sun,
when they see it setting at so near a Di-
stance.

They travel on, and tire themselves in
vain; for the thing they seek is in another
World.

Just so we judge, and just so are de-
ceived; when we think to meet with Hea-
ven upon Earth.

This World, alas! has now no Para-
dise; but all its Fruits are Weeds and
Thorns.

All dangerously mix'd with Occasions of
Sin; and sprinkled over with the Bitter-
ness of Sorrows.

What did we ever passionately love; but
still in the End it made us repent?

Nay, the best End was to make us hear-
tily to repent; and learn by our falling to
tread more sure.

'Tis

Mattins for Commem. of Saints. 447

'Tis not then here we must seek our Happiness; and yet it is Happiness we all must seek.

Pity us, O Lord, who live below in the Dark; still wishing for Rest, but finding none.

Scatter those Mists of Passion that blind our Eyes; and shine upon us with thy beautiful Light.

Convince us thoroughly there's a better World than this; a happier People than those we know.

That we may now begin our Journey thither; and fit our selves for that blessed Company.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

Happy are thy Saints, O Lord, who wisely chose the End; and constantly pursued the Means to attain it.

Ant. [O how glorious is the Kingdom of Heaven, where our Lord reigns in the midst of the Saints !

PSALM CXX.

IF thus our Nature tend to Happiness; there's sure some Happiness to content our Nature.

Sure

448 *Mattins for Commem. of Saints.*

Sure the All-wise Creator has provided Means to satisfy the Appetites which himself has made.

Doubt not, my Soul, the Bounty of thy Lord ; but turn all thy Fear on thine own Unworthiness.

Look up, and see a rich delicious Land ; that flows with sweeter Streams, than Milk, and Honey.

Look up, and see a glorious City ; incomparably braver than the Courts of Kings.

Behold the blessed Angels shining on their Thrones ; and all the holy Saints triumphing with their Hymns.

Behold the Glory, wherewith the Lord has crown'd them ; in the solemn Day of their Esponsals with himself.

Look up yet higher, O my Soul ! and see the sacred Humanity of thy dear Redeemer :

That blessed Jesus, that died for us upon the Cross ; and now invites us to partake of his Crown.

See, and rejoyce in those eternal Honours ; which Heaven, and Earth pay to their King.

Look up once more, and infinitely farther, and humbly admire the unspeakable Mystery.

See, and adore the sovereign Deity, essentially full of its own blest Light :

Mattins for Commem. of Saints. 449

Full, and overflowing to all its Creatures; which shine as little Beams deriv'd from him.

When thou hast seen all this, my Soul; and staid, and dwelt a while among those Wonders:

Turn down thine Eye to the Earth again; and see the petty things which entertain our Minds.

What is a Name of Honour, or momentary Pleasure, compared to the Bliss of an eternal Paradise?

What is a Bag of Money, or a fair Estate; if counter-balanc'd with the Treasures of Heaven?

How narrow there do our greatest Kingdoms seem? how small a Circle the whole Globe of the Earth!

Cities, and Towns shew like little Hills; and the busie World, but as a Swarm of Ants:

Running up and down, and jostling one another; and all this Stir for a few Grains of Corn.

O Heaven, let me again lift up mine Eyes to thee; and take a fuller View of that glorious Prospect.

There let me stand, and fix my steddy Sight, till I have look'd my self into this firm Judgment:

All the most prosperous Fortune we can here possess, or even the largest Fancy possible can imagine;

G g

All

450 *Mattins for Commem. of Saints.*

All is an idle Dream to those real Joys;
an absolute Nothing to that solid Felicity.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

O how glorious is the Kingdom of Heaven, where our Lord reigns in the midst of his Saints!

Ant.] In thee, O Lord, is all our Hope, in Life, and Death, in Time, and Eternity.

PSALM CXXI.

TIS true, I see a glorious State, prepared above, for the Spirits of the perfect.

But how should we, poor Dust and Ashes, and laden too with the Burthen of our Sins:

How should we hope to ascend those higher Regions; to claim a Portion in that holy Land?

Fear not, my Soul, ask the bright Angels, what made them happy; and strait they'll answer with a sprightful Voice:

We readily obey'd our great Creator; and he fix'd us here to shine for ever.

Ask the blest Saints, what brought them to Felicity; and immediately they'll tell you, in the same glad Tune:

We faithfully lov'd our dear Redeemer; and that Love has placed us here.

Ask

Mattins for Commem. of Saints. 451

Ask both together, what bred those excellent Vertues? and both together will proclaim aloud:

Blessed for ever be the Grace of our God; which alone has wrought all our Works in us.

Blessed for ever be the Bounty of our Lord; which gave us freely at first, then crown'd his own Gifts.

Hear also how his Saints sweetly tell us; Fear not (say they) who dwell below, and sigh under the Weight of Flesh and Blood:

Fear not to ascend at last to this Place of Joy; and take your happy Seats among our Choirs:

We too once liv'd in that Valley of Tears; and were set to strive with the same unruly Passions.

He that made us overcome, can as easily strengthen you; he that hath crown'd our Victories, will as surely glorifie yours.

Fear not, the Way is smother than you are made believe; and the Time shorter than perhaps you wish.

'Tis but to love your own true Interest, which seems no hard Command; and that but while you live, which you seldom think too long.

This once well done, you have no more to do, but to come, and sing, and rejoyce with us.

452 *Mattins for Commem. of Saints.*

And thou, O sovereign Lord of universal Nature; on whom the whole Coelestial Court continually waits!

Command thy vigilant Angels to watch about us; and carry us strongly to the Place of our Desires,

Save us, O thou whom the Sea, and Winds obey; save us, O merciful Lord, or we perish.

Save us, who call on thee in all our Distresses; save us, for whom thy immortal Self did die.

Save us, O Lord, we most humbly beseech thee, and graciously receive us into thine own blest Arms for evermore.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

In thee, O Lord, is all our Hope, in Life, and Death, in Time, and Eternity.

Our Father, &c.

First Lesson. Wisdom 3.

BUT the Souls of the Righteous are in the Hands of God, and there shall no Torment touch them.

In the Sight of the Unwise they seemed to die; and their Departure is taken for Misery.

And their going from us to be utter Destruction; but they are in Peace.

For

Mattins for Commem. of Saints. 452

For though they be punished in the Sight of Men, yet is their Hope full of Immortality.

And having been a little chastised, they shall be greatly rewarded, for God prov'd. them, and found them worthy of himself

As Gold in the Furnace has he tried them, and received them, as a Burnt-Offering.

And in the time of their Visitation they shall shine, and run to and fro, as Sparks among Stubble.

They shall judge the Nations, and have Dominion over the People; and their Lord shall reign for ever.

They that put their Trust in him shall understand the Truth, and such as be faithful in Love shall abide with him; for Grace, and Mercy is to his Saints, and he has Care for his Elect.

Resp.] Rejoyce all you holy Saints, rejoyce, and sing for ever the Mercies of the Lord; his blessed Hand has wiped all Tears from our Eyes; and now you shall no more weep, no more complain, * *For the Evening of Sorrow is past, and the Day of eternal Joy is come.* Alleluja.

Now you no longer shall sigh to be delivered out of this dark, and tedious Prison, and dwell for ever in that glorious Light, which springs from the Face of God. * *For*

the

Second Lesson.

THough the Righteous be prevented with Death, yet shall he be in Rest.

For honourable Age is not that, which standeth in time, nor that, which is measured by Number of Years;

But Wisdom is grey Hair unto Men; and an unspotted Life is old Age.

He pleased God, and was belov'd of him; so that living among sinners he was translated;

Yea, speedily was he taken away, lest that Wickedness should alter his Understanding.

For the Bewitching of Naughtiness, doth obscure things that are honest; and the Wandring of Concupiscence doth undermine the simple Mind.

He being made perfect in a short time, fulfilled a long time; for his Soul pleased the Lord; therefore hastened he to take him away from among the Wicked.

This the People saw, and understood it not, neither laid they this up in their Mind, that his Grace, and Mercy is with his Saints, and that he hath respect unto his Chosen.

Resp] O happy they, whom our God shall honour on the Day of his Triumph, and, rising from his Seat of Judgment, go gloriously before them; and with those
sweet,

sweet, and gracious Words invite them to follow him, Come ye Blessed of my Father, possess the Kingdom prepared for you, from the Foundation of the World, **The Reward of your Labours I will give you, I my self will be your Reward.* Alleluja.

You have firmly believ'd, you have readily obey'd, you have constantly suffer'd.

Come, enter now into your Master's Joy. **The Reward*—

Third Lesson.

THEN shall the Righteous stand in great Boldness, before the Face of such as afflicted him, and made no Account of his Labours.

When they see it, they shall be troubled with terrible Fear, and shall be amazed at the Strangeness of his Salvation, so far beyond all that they look'd for.

And they, repenting, and groaning for Anguish, shall say within themselves, this was he whom we had some time in Derision, and a Proverb of Reproach:

We Fools counted his Life Madness, and his End to be without Honour.

How is he numbred among the Children of God, and his Lot is among the Saints?

Therefore have we erred from the Way of Truth, and the Light of Righteousness hath not shin'd upon us, and the Sun of Righteousness hath not rose upon us.

456 *Mattins for Commem. of Saints.*

We wearied our selves in the Ways of Wickedness, and Destruction; yea, we have gone through Desarts, where there lay no Way; but as for the Way of the Lord we have not known it.

What hath Pride profited us? or what good have Riches, with our Vaunting, brought us?

All those things are passed away like a Shadow, and even as a Post that hasteth by;

O: as a Bird hath flown through the Sky, and there is no Token of her Way to be found; but the light Air being beaten with the Stroke of her Wings, and parted with the violent Motion of them is passed through, and therein afterwards no Sign where she went is to be found:

Even so we, in like manner, as soon as we were born, began to draw to our End, and had no Sign of Vertue to shew, but were consumed in our own Wickedness.

For the Hope of the Ungodly is like Dust, that is blown away with the Wind, like a thin Froth, that is driven away with a Storm.

But the Just shall live for evermore, their Reward also is with the Lord, and the Care of them is with the most High.

Therefore shall they receive a glorious Kingdom, and a beautiful Crown from the Lord's Hand; for with his Right-Hand shall he cover them, and with his Arm he shall protect them.

Resp.]

Resp.] Deliver us, O Lord, from the sad deplorable End, which thy Justice has prepared for the Wicked; and deliver us from those vain deceitful Ways, that lead us to so miserable an End.

** O make us always fear thy Judgments; that we may never feel them; and always hope in thy Mercies, that we never forfeit them.*

Bless us, O Lord, with a happy Death; that our Souls may depart in Peace, and go up to dwell among the Saints, and Angels; Bless us, O Lord, with a holy Life, and then our Death cannot be but happy.

** O make*

Glory be to the Father, &c.

As it was in the Beginning, &c.

Te Deum Laudamus.

WE praise thee, O God, we acknowledge thee, &c. as at the End of Sunday Mattins.

Lauds

Lauds for the Office of the Saints.

V. O God, make speed, &c. as at *Sunday*
Lauds.

Antiphon.

The Just shall be as Lillies planted in
Paradise, *Alleluja*; and flourish in the Pre-
sence of God for ever, *Alleluja.*

PSALM CXXII.

Come, let us all bring forth our Psalms;
and go together to the House of Prayer,
and Praise.

There let us meet in Peace and Love;
and join your Hearts, and Voices into one
glad Song.

Come, let us sing, but who shall be our
Theme? What worthy Subject shall our
Musick chuse?

No, 'tis not Conquerors we mean to ad-
mire, nor any of the great Ones that the
World applauds.

But you, blest Spirits, who bravely over-
came your selves; and led in Triumph
your own Passions.

Who either wisely used this World; or,
to be safer, used it not at all.

You are the illustrious Worthies we de-
sire to praise; and gild our Hymns with
your bright Names.

Sing

Sing then, aloud, my Soul, the Glories
of the Saints; and let their sacred Memo-
ries be always in thine.

Rejoyce thou, who feelest these Miseries
here; and often complainest of the Dan-
gers of this Life.

Rejoyce at their glad Delivery from all
these Sorrows; and heartily congratulate
their secure Felicity.

Rejoyce, and with thy best instructed
Thoughts, admire the exquisite Wisdom of
the Divine Providence:

Who from such low Beginnings can raise
such great Effects; yet every Step thrusts
connatually on the next.

Behold a little Seed that's buried in the
Earth, shoots gently out its tender Leaves:

And nourished on with the Clouds, and
Sun, climb up by Degrees into a tall great
Stalk.

There it displays its full blown Hope;
and crowns its own Head with a Silver Lilly.

Such is the Progress of immortal Souls,
even of those, who shine now amongst the
highest Seraphims.

At first shut up in their Mother's Womb;
where they lie confined close Prisoners in
the Dark.

Thence they come forth to see, and hear;
and slowly begin to walk, and speak.

Next they advance to understand, and
discourse; then learn to fly with the Wings
of Grace:

Till

460 *Lauds for Commem. of Saints.*

Till they get up even beyond themselves;
and believe, and live above their own Nature.

At last the kindly Hand of Death gives
them a Stroak; and they instantly become
like the glorious Angels.

Instantly their dark and narrow Know-
ledge unfolds it self, and speaks into a clear
and spacious View.

Where they shall at once see all the Glo-
ry of Heaven, at once possess, and for ever
enjoy them.

Thus from the humble Seed of Grace
connaturally spring the Flowers of Glory:

And from this Life's green Stem of Hope,
grow just on the Top the Lillies of Paradiſe.

Lillies that never fade, but still shine on;
and fill the Heavens with their beauteous
Sweetness:

Lillies, that even *Solomon* in all his Glory
was not array'd like one of these.

Sing then, my Soul! but still among thy
Hymns mingle Resolves to imitate their
Lives.

For they are the Lauds most delightful
to them, whose Charity rejoyces at the Con-
version of a Sinner.

They are the Feasts most profitable to
thee, whose Weakness needs the Impres-
sions of Example.

Learn but of them to be humble and
meek, and submit all thy Wishes to the
Will of Heaven:

To

Lauds for Commem. of Saints. 461

To govern thy Senses by the Rule of Reason; and thy Reason by the Dictates of Religion:

To design thy whole Life in order to the End; and establish for thy End the Bliss of Eternity.

Saints like our Songs of their Glories best, when our honouring of them becomes an Occasion of benefiting our selves.

Glory be to the Father, &c.

As it was in the Beginning, &c.

PSALM CXXIII.

O Praise the Lord, all you Powers of my Soul; praise the immortal King of Saints, and Angels.

Praise him, the Author of all their Graces; praise him, the Finisher of all their Glories.

Praise him in the mighty Hosts of Angels, whom he sets about us, as the Guard of our Lives:

That they may safely keep us in all our Ways; and carry us at last to their own Home.

Praise him in the sacred College of the Apostles; to whom he revealed the Mysteries of his Kingdom.

That they might teach us too those Heavenly Truths; and shew us the same blest Way to Felicity.

Praise him in the generous Fortitude of Martyrs, whom he strengthen'd with Courage to resist even to Death.

That

462 *Lauds for Commem. of Saints.*

That we might learn from them to hold fast our Faith; and rather lose this Life, than hazard the other.

Praise him in the eminent Sanctity of Confessors; whose whole Design was a Course of Heroick Vertue.

That we might raise our Minds from our usual lazy Flight; and with quick and active Wing mount up towards Heaven.

Praise him in the Angelical Purity of Virgins, whose Hearts he enflamed with his Divine Charity;

That they might kindle our Breasts with the same chaste Fire; the same fervent Love to the Spouse of our Souls.

Praise him in the perfect Holiness of all his Saints; whose Lives he moulded into so various Shapes:

That every Size of ours might readily be furnished with a Pattern cut out, and fitted for it self.

O praise the Lord, all you Powers of my Soul; praise the immortal King of Saints and Angels.

Praise every Person of the Sacred Deity, and give a hearty Joy to the whole Court of Heaven.

Blessed for ever be the eternal Father, who has fixed his Angels in so high a Happiness.

Triumph, bright Angels, on your radiant Thrones; and shine continually in the Presence of your God.

Blessed

Lauds for Commem. of Saints. 463

Blessed for ever be the eternal Son, who has so honoured Human Nature, as to exalt it above the very Angels themselves.

Blessed for ever be the eternal Spirit; whose Grace brings all the Saints to Glory.

Rejoyce, every happy Saint, in your own Felicity; rejoyce every one in the Felicity of all.

Blessed for ever be the Holy, and Undivided Trinity; whose Sight alone is the Heaven of Heavens.

Sing, all you holy Citizens of Heaven; sing all together everlasting Hymns.

Glory be to the Father, &c.

As it was in the Beginning, &c.

PSALM CXXIV.

BUT who are we, born here below in the Dust, and still kept down with the Thoughts of the World!

Lord, who are we, that our polluted Hands dare offer unto thee the Incense of Praise!

We, who so often disobey thy Commands, and so seldom weep for our many Follies.

Forgive, Great God, our Boldness, who so rashly presume; forgive our Frailties, who so weakly perform.

O praise our Lord, you pure unblemish'd Angels, who never displeased him with the least Offence.

Praise

464 *Lauds for Commem. of Saints.*

Praise him, O you freely pardon'd Saints,
who perfectly repented of every little
Trespas.

Praise him with the highest Office of all
your Feasts; praise him with the loudest
Musick of all your Choirs.

And so they do; look up, my Soul, and
see the innumerable Multitude of triumph-
ing Spirits.

See how they stand all cloathed in White
Robes; with Palms in their Hands, and
Golden Crowns on their Heads.

Behold the glorious Angels fall down
before their Throne; and prostrate adore
him who liveth for ever.

Behold the blessed Saints lay their Crowns
at his Feet; and on their Faces adore him
who lives for ever.

Hark how they fill that spacious Tem-
ple with their Hymns; while Night and
Day they continually sing;

Holy, holy, holy, Lord God Almighty;
who was, and is, and is to come; *Alleluja.*

Holy, holy, holy, Lord God of Hosts!
Heaven and Earth are full of thy Glory.
Alleluja.

Glorious art thou in creating all things;
glorious in preserving them every Moment
of our Being.

Glorious in governing them their several
Ways; glorious in appointing them their
proper Ends.

Glo²

Lauds for Commem. of Saints. 465

Glorious in rewarding thy Servants above their Hopes; glorious in punishing Sinners below their Demerits.

Glorious, O Lord, art thou in all thy Works; but infinitely more in thine own Self-blessed Essence.

Thus they rejoyce above, thus they triumph; and may their Joy, and Triumph last for ever.

But O! were we not made, as well as they, to serve and glorifie our great Creator?

We owe him all we have, and they can owe no more; they can but do their best, and we should do no less.

Therefore every Day we'll join our Praises to yours, and repeat the Conclusion of your Seraphick Song;

Salvation to our God, who sits on the Throne, and to the Lamb, that redeem'd us with his Blood; *Alleluja.*

Blessing and Honour, Wisdom and Power be to him that sits on the Throne, and to the Lamb for all Eternity. *Alleluja, Alleluja. Amen.*

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

The Just shall be as Lillies planted in Paradice, *Alleluja*; and flourish for ever in the Presence of God; *Alleluja.*

Chap. *Revel.* 7. 9.

AFTER this I beheld a great Multitude, which no Man could number, of all Nations, and Kindreds, and People, and Tongues, stood before the Throne, and before the Lamb, cloathed with white Robes, and Palms in their Hands, and cried with a loud Voice, saying, Salvation to our God, who sitteth on the Throne, and unto the Lamb.

And all the Angels stood round about the Throne, and about the Elders, and the Four Beasts, and fell before the Throne on their Faces, saying, *Amen*; Blessing and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might, be to our God for ever and ever. *Amen.*

H Y M N XXXVIII.

WAKE, all my Hopes, lift up your Eyes;
And crown your Heads with Mirth;
See how they shine beyond the Skies,
Who once did dwell on Earth.

Peace, busie Thoughts, away vain Cares;
That clog us here below;
Let us go up above the Spheres,
And to each Order bow.

Hail

Lauds for Commem. of Saints. 467

Hail, glorious Angels, Heirs of Light,
The high-born Sons of Fire!
Whose Hearts burn chaste, whose Flames
All Joy, yet all Desire. (shine bright,

Hail, holy Saints, wh'in longing Hope,
And Expectation sat,
Till for its King Heaven did set ope,
Its everlasting Gate.

Hail, great Apostles of the Lamb,
Who brought that early Ray;
Which from our Sun reflected came,
And made our first fair Day

(Hearts,
Hail, generous Martyrs, whose strong
Bravely rejoiced to prove,
How weak, pale Death, are all thy Darts,
Compar'd to those of Love.

Hail, blessed Confessors, who died
A Death too, Love did give;
Whilst your own Flesh you crucified,
To make your Spirit live.

Hail, all you happy Spirits above,
Who made that glorious Ring,
About the sparkling Throne of Love,
And there for ever sing.

468 *Lauds for Commem. of Laude.*

All Glory to the Sacred Three,
One Ever-living Lord ;
As at the first still may he be
Belov'd, obey'd, ador'd. *Amen.*

Then all proper (as in Festivals;) Else as follows.

Antiphon.

The Number of them was ten thousand times ten thousand, and thousands of thousands ; saying with a loud Voice, Worthy is the Lamb that was slain to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing. *Alleluja, Alleluja, Alleluja.*

Benedictus, &c. as at Sunday Lauds. Then repeat Antiphon.

V. Great are their Numbers, yet they desire their Numbers may daily encrease.

R. Great is their Triumph, and yet they desire us to enlarge their Triumph.

Let us Pray.

MOST gracious God, the Author of all Sanctity, and the Lover all of Unity ; whose Wisdom has established an admirable Communion between the Church Triumphant in Heaven, and Militant on Earth, as Members of the same Mystical Body, whereof thy Son Jesus Christ is the Head ; mercifully grant, That as thy
Blessed

Lauds for Commem. of Saints. 469

Blessed pray to thee for us, we may continually praise thee for them, and in Correspondency to their perfect Charity, with pious Observance celebrate their Memories, and imitate their holy Conversations, till we all meet before thy glorious Throne; and with one Heart adore the Saviour of us all; who, with Thee, &c. *Amen.*

Vespers for the Office of the Saints.

In the Name of the Father, and of the Son, and of the H. Ghost, &c. as at Sunday Vespers:

Antiphon.

Pity, O Lord, the Infirmities of thy Servant, and quicken our Slowness by the Example of thy Saints.

PSALM CXXV.

LORD, what a luke-warm Life is this of ours, compared to the Zeal and fervour of thy Saints?

Often and long they fasted to chastize their Bodies, and bring them under the Command of Reason.

On all their Senses they set a constant Guard; to let nothing in that might disturb their Peace.

Part of the Night they watched, and most of the Day they laboured; and both Day and Night continually pray'd.

H h 3

All

470 *Vespers for Commem. of Saints,*

All things about them went on in constant measure; just fit for their pious Purpose, and no more.

Their Cloaths, their Food, their Sleep, their Recreation; all taught to serve the Improvement of their Mind.

Their Mind thus rectified, the only Aim of all their Cares, the only Scope of all their Severities.

That disengag'd them from the Embroilments of this World; that they might quietly consider, and prepare for the Felicities of the other:

That they might daily grow more enamour'd of their Lord; and more inflam'd with his Divine Perfections:

Till at last dissolv'd into these holy Fires; they melted away with Longings to enjoy him.

Sharp to themselves they were, but sweet to others; obliging all the World with their candid Charity.

Whatever any wanted they gladly supplied; they gave away at once both Fruit, and Tree.

They studied not here so much how to raise their Families; but to entail on their Posterities the Example of their Vertues.

'I was not so much their Plot to leave a fair Estate behind them; as to benefit the World with their useful Labours.

To

To instruct the Ignorant, to confirm the Weak; to comfort the Sorrowful, and protect the helpless Innocent.

This was their constant Work; this their beloved Design, to promote with their utmost Strength the Happiness of all.

Lord, what a little is it our Forwardness endures, compared to the Heroick Patience of the Saints!

When they were reviled, they reviled not again; when spitefully scorn'd, they meekly held their Peace.

When they were cursed, they blessed their Enemies; when barbarously oppress'd, they pray'd for their Persecutors.

They serv'd our Lord in Hunger, and Thirst; and all the Inconveniences of an impoverish'd Life.

Often they were threatned, and they withstood the Danger; often they were enticed, and they withstood, and repelled the Flattery.

Prisons, and Chains they willingly accepted; Tortures, and Racks they cheerfully embraced.

Even Death it self they undauntedly encounter'd; Death furiously arm'd with every Shape of Terror.

All this they endur'd, and infinitely more; of which unmindful we keep no Remembrance.

472 *Vespers for Commem. of Saints.*

All this they endured, and under all rejoiced, that they were counted worthy to suffer for the Name of Jesus.

How did these generous Souls conquer Heaven it self; and enter by Force those everlasting Gates.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

Pity, O Lord, the Infirmities of thy Servants, and quicken our Slowness by the Example of thy Saints.

Ant.] Blessed be thy Name, O Lord, who hast provided us so great Rewards, and strengthened our Hope with so many Witnesses.

PSALM CXXVI.

Little, O Lord, we know, is the Good we do; little is the Ill we suffer with Patience.

But, what alas! should we have done, or suffer'd, had we not seen such divine Examples?

Had not thy provident Hand hung out those Lamps, bright as the Stars to shine before us:

Had not thy self, the Sun of Righteousness appeared, to light and warm us with thy cherishing Beams;

Our

Vespers for Commem. of Saints. 473

Our Faith had been dark, and our Charity cold; and the Flower of our Hope had languished away.

Now we are sure the Way to Heaven is easie; made broad, and smooth by so many Passengers:

Men cloathed in Flesh and Blood, like us; and weaken'd with the same imperfect Nature.

Now we are sure the Promises of our God are true; confirm'd by as many Witnessess as there are Saints in Paradise.

Who by their own Experience are joyfully convinc'd; a happy Argument, where Heaven's the Question.

And by the ravishing Sweets they perpetually taste, are perpetually excited to adore and sing:

Faithful is our Lord in all his Words; and overflowing bounteous in all his Gifts.

While we lived, we received the Hundred-fold in the ineffable Satisfaction of his Service; and now are translated to an Infinity of Bliss.

What he freely promised he fully has perform'd; what he engaged to give us he has abundantly paid.

He told us of Treasures, and Golden Crowns; but the Joys we find are incomparably greater:

Joys of a far more high, and nobler Race; which neither we can express, nor you below conceive.

It

474 *Vespers for Commem. of Saints.*

It is enough for us, that we feel them in our Breast; it is enough for you as yet, that you see them in your Faith.

Even our lesser Happinesses infinitely pass the greatest Pleasures of your dull World.

O how agreeable is the Company we enjoy! how delightful the meeting of our old Acquaintance!

With whom we have pray'd, and wept, and suffer'd; with whom we have spoke of this Day, and Place:

With whom we now can safely sing; free from the Scorn, and Malice of our Enemies:

Blessed for ever be the Goodness of God; that hath brought us hither to his own Palace.

This is not like our Cottages of Clay; nor the loathsome Prisons where we lay in Fetters.

This chearful Melody is not like our old Complaints; nor the threatening Words of our stern Oppressors.

The Scene is chang'd, and for our World of Miseries, behold a Paradise of endless Felicities.

Here we shall live, and ever live: here we shall praise our God, and ever praise him.

Thus sings the Church Triumphant, and thus shall we; if we practise diligently the Lessons they have taught us.

If we inure our selves in the same blest Notes; and live in Tune with our Holy Songs :

We shall hereafter be admitted to their Choirs; and sing as long, and as loud as they.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

Blessed be thy Name, O Lord, who hast provided us so great Rewards; and strengthened our Hope with so many Witnesses.

Ant.] If God be for us, who can be against us? If he justifies us, who can condemn us?

PSALM CXXVII.

TAKE Courage now my Soul, and chase away thy Doubts; far more are with us, than against us.

God, and his holy Angels are on our Side; Jesus, takes our part, and his blessed Saints rejoyce over us.

Our Almighty Creator looks on to excite us; our gracious Redeemer came down to instruct us.

The blessed Spirit illuminates us, and is within us to confirm our Hearts; and the whole Trinity present to crown our Victories.

Whom then shall we fear, being thus safely guarded; who can resist so invincible a Strength?

None

476 *Vespers for Commem. of Saints.*

None but our own corrupted Nature dare contend; and the unlucky Accidents that conspire with it against us:

Sometimes surprizing our unwary Negligence, sometimes defeating even our strongest Resolves.

Not that they can compel our Wills, unless we yield; or make the least Wound without our Consent:

Much less prevail against the Power of Heaven; and frustrate the Purpose of the Almighty Wisdom.

Whose Mercy has used more Arts to save us; than the Craft of Vice can invent to destroy us.

Such a Redemption, so miraculously wrought; such holy Sacraments, so often repeated.

Such glorious Promises so faithfully assured; and, which revives our Hopes, so easily attained.

O infinite Goodness, how generous is thy Love! how liberally extended o're all the World!

Thou inviteest little Children to come unto thee; and the Lame, and the Blind to sit down at thy Feast.

None are shut out of Heaven, but such as will not go in; none made unhappy, but those who care not to be otherwise.

Chear then thy self, my Heart, and let no Fears molest thee; nor even Death it self abate thy Courage.

Death

Vespers for Commem. of Saints. 477

Death is a Passage that was always short ;
and our Saviour's Cross hath made it safe.

By the Practice of the Saints it is grown
familiar ; and by their happy Success be-
come desirable.

Lose not then thy Hope in so glorious an
Enterprize ; Eternity is at stake, and Hea-
ven's the Reward.

That Heaven, for which the holy Con-
fessors spent all their time ; and innumera-
ble Martyrs laid down their dearest Lives.

That Heaven, where Millions of Angels
continually sing ; and all the Blessed make
one glorious Choir :

That Heaven, where the ador'd Jesus
eternally reigns ; and the immortal Deity
shines bright for ever :

That very Heaven is promis'd to thee,
my Soul ; that blest Eternity thou art com-
manded to hope.

Raise now thy Head, and see those bea-
teous Prospects ; that ravish the Hearts of
all their Beholders.

Yonder, far above the Stars, is thy Sa-
viour's Kingdom ; yonder we must dwell,
when we leave this Earth.

Yonder must our Souls remove to, and
rest ; when the Stroke of Death shall divide
them from our Bodies.

And when the Almighty Power shall
join them again ; yonder we must live with
our God for ever.

478 *Vespers for Commem. of Saints.*

O bounteous Lord, the only Author of all we have; the only Object of all we hope!

As thou hast thus prepared a Heaven for us; O may thy Grace prepare us for it.

O make us live the Life of the Righteous; and let our last End be like his.

That we may die the Death of the Righteous; and live for ever in their blest Society.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

If God be for us, who can be against us?
If he justifies us, who can condemn us?

Lesson. Revel. 7 14.

THese are they which came out of great Tribulation, and have washed their Robes, and made them white in the Blood of the Lamb

Therefore they are before the Throne of God, and serve him Day, and Night in his Temple; and he that sitteth on the Throne shall dwell amongst them.

They shall hunger no more, they shall thirst no more, neither shall the Sun light on them, nor any Heat.

For the Lamb that is in the midst of the Throne shall feed them, and shall lead them unto living Fountains of Waters; and God shall wipe away all Tears from their Eyes.

H Y M N

HYMN XXXIX.

TELL me, you bright Stars that shine
Round about the Lamb's high Throne;
How, through Bodies once like mine,
How are you so glorious grown?

Hark, with one Voice, they reply,
This was all our happy Skill:
We on Jesus fix'd our Eye,
And his eminent Followers still;

He we clearly saw their Mind,
Set and rul'd, we order'd ours;
Both this State alone design'd,
Up towards this we strain'd all Powers.

Taught by Temperance, we abstain'd
From all less, for greater Good;
Slighting little Drops, we gain'd
Full, and sweet, and lasting Floods.

Arm'd with Fortitude, we bear
Lesser Evils, worse to fly;
Mortal Death we durst out-dare,
Rather than for ever die.

Justice we observ'd, by giving
Every one their utmost due;
That in Peace, and Order living,
All might freely Heaven pursue.

480 *Vespers for Commem. of Saints.*

Prudence govern'd all the rest,
Prudence made us still apply,
What was fittest, what was best,
To advance their Charity.

On those Golden Wheels of Grace,
That Love's fiery Chariot bear,
We arriv'd at that bright Place ;
Follow us, and never Fear.

O sure Truth ! O blest Attesters !
O that all the World may prove,
Of both these such strong Digesters,
That both these may feed their Love.

Him who made us all for this,
Him who made himself our Way,
Him who leads in't to Bliss.
My all praise, and all obey. *Amen.*

Here proper (as in Festivals ;) Else as follows.

Antiphon.

Worthy, O Lord, art thou to receive
the Book, and to open the Seals thereof;
for thou wert slain, and hast redeem'd us
to our God with thy Blood, out of every
Tribe, and Tongue, and People, and Na-
tion, and hast made us to our God a King-
dom. *Alleluja.*

V. Thou

V. Thou hast made us to our God a Kingdom ; may he reign in it for ever.

R. Thou hast prepared for us a Kingdom with our God ; may we reign in it for ever.

Let us Pray.

O God, whose merciful Providence has still from the Beginning, sown the Seeds of Grace in the Hearts of thy Chosen Servants, which at the Resurrection of thy Son, (the First-Fruits of them that sleep) sprang up into Glory ; and by his holy Doctrine, and admirable Life, and precious Death, hast infinitely encreased the Means of Salvation, and Number of thy Saints ! Grant, we beseech thee, that we, whom thou hast favour'd with so many Advantages, may obtain thy Grace to imitate them here, and rejoyce for ever with them in thy Kingdom hereafter, through the same our Lord Jesus Christ. *Amen.*

Compline for the Office of the Saints.

V. Our Help is in, &c. as at *Sunday* Compline.

Antiphon.

Precious in thy Sight, O Lord, is the Death of thy Saints; precious to thee, and themselves, and us.

PSALM CXXVIII.

THUS we have past another Day; another Step towards our long Home.

We have seen the Sun a few Hours more; and our Day is lost in its own Night.

But is it lost? O careless we! O careless we! and all the holy Words we have heard and read?

Leave they no Mark in our Memories behind them? but make a little Sound, and vanish into Air?

Have we not been at a solemn Feast? and do we so soon forget our Entertainment?

Could we see nothing among all those Rarities, that relish'd with us, and stirr'd up our Appetite?

Was there no fit Provision for some Virtue we want? no proper Remedy for some Weakness we have?

Are

Compline for Commem. of Saints. 483

Are we devout already, as the Saints of God ; and chaste, and temperate, and resign'd as they ?

Do we despise the World with a Zeal like their's ; and value Heaven at the same Rate with them ?

Would we give all we have just now to be there ? and part with Life it self to die, and go thither ?

Alas ! how short are we of those Perfections ! how slowly do we follow those excellent Guides !

O that we lived, I dare not say, blest Souls, like you ; whose Aim was high, and a generous Heat glow'd in your Breasts !

But that our Hearts Desire were to live like you ! and what you really did, we really wish'd to do.

O that we lived in some Degree like you ; and lov'd to think, and read, and speak of you !

To sing, and publish your Heroick Acts ; and where we cannot imitate, at least admire.

At least let us learn to humble our selves ; and check the Vanity of our proud Conceits.

Let us mourn, and blush at our many Infirmities ; and so much the louder call to Heaven for Relief.

Glory be to the Father, &c.

As it was in the Beginning, &c.

PSALM CXXIX.

LET us humble our selves; but not grow faint at the Sight of others so far before us.

Rather let us quicken our Sloath by their swift Pace; and encourage our Fears with their happy Success.

We, who profess the Religion of all those Saints; who lived, and died in the same Church with us:

We, who partake of the same holy Sacraments; and eat the same Cœlestial Food:

Why should we fear one Day to shine above; and rejoyce together with you, glorious Saints?

Are we all redeem'd with the same rich Price? and the same eternal Crown proposed to us all?

Are we not bred in the same Apostolick Faith; and nursed at the Breasts of the same Spiritual Mother?

The Lessons I see, and Teachers are the same; but the Hand is dull, and the Instrument out of Tune.

You liv'd, indeed, in a dangerous World, like this; and were tied to Bodies frail as ours.

But, by a constant Vigilance, you overcame the World, and subdued those Bodies to the Service of your Mind.

You overcame with a joyful Heart; and we thus congratulate the Triumphs of your Victories.

You

Compline for Commem. of Saints. 485

You overcame, but not with your own strong Hand; you now triumph, but 'tis by the Bounty of your God.

Chear then thy self, my Soul, and raise thy Head, and open thy Bosom to the Hopes of Heaven.

Fear not, our God has a Blessing too for us, if we have a Love, and Obedience for him:

If we delight in the Ways of Piety; and diligently attend the Offices of Devotion:

If we refrain from the Liberties of the World; and curb the loose Suggestions of the Flesh:

If we can look on Gold and Honour; and their flaming Beams not dazle our Eyes:

If we perform, with them, the Part of faithful Servants, we shall surely, with them, have the Portion of Children.

Glory be to the Father, &c.

As it was in the Beginning, &c.

PSALM CXXX.

Precious, O Lord, in thy Sight is the Death of thy Saints; which finishes thy greatest Work, the perfecting of Souls.

Whom thou esteemest as the Jewels of Heaven; and choisely gatherest into thine own Treasury.

Precious to themselves, O Lord, is the Death of thy Saints; which takes off the dusky Colour that hides their Brightness.

486 *Compline for Commem. of Saints.*

Which shapes and polishes them in a beauteous Lustre ; and sets them as Stars round about thy Throne.

Precious to us, O Lord, is the Death of thy Saints ; which makes us Heirs of so great a Wealth :

Which leaves us furnished with so rich Variety ; that every kind of Want is abundantly supplied.

Some teach us Courage to encounter Dangers ; and not for fear make Shipwrack of our Consciences.

Others instruct us to converse with Meekness ; and patiently bear Neglects and Injuries.

From some we learn how wisely to use this World ; and make it serve us in our Way to the next.

From others how more generously to renounce it ; and pass our Time in Peace and Prayer.

From all we learn this best of Arts, to live and die like Saints ; and, in the best of Methods, their own Example.

O gracious Lord, whose Love still looks about ; and searches every way to save us Sinners !

Who cam'st thy self, bright Sun of Glory ! to enlighten our Darkness, and warm our frozen Hearts ?

Who, with thy fruitful Beams, still kindest others, to burn as Tapers in thy Church's Hands :

And

Compline for Commem. of Saints. 487

And by their near proportionate Distance, stand fit to shine in every Corner of our Lives.

O make us bless thy Name for all these Mercies; and let not one be lost by our Ingratitude.

Let us not see in vain the Crowns at the Races End; and sit down lazily in the Shades of Ease.

Let us not keep in vain these sacred Memories, to be only a Reproach to our unprofitable Lives.

But let us stretch out our selves, and pursue to the Mark, for the glorious Prize that is set before us.

Still with our utmost Speed let us follow them, whose Travels ended in so sweet a Rest.

And when our Life's last Day begins to fall; and bids us hasten to prepare for Night:

Then come, ye holy Angels, and watch about us; and suffer not the Enemy to disturb our Passage.

Come, and receive in Peace our departing Souls; and bear them safely to the Presence of our Lord.

Then, O thou dear Redeemer of the World, and Sovereign King of Life and Death!

Thou that despisest not the Tears of the Penitent; nor turnest away from the Sighs of the Afflicted:

488 *Compline for Commem. of Saints.*

Thou that preservest all that rely on thee ; and fulfillst their Desires that long to be with thee :

Hear thou our Cries, and pardon our Sins ; and graciously deliver us from all our Fears.

Call us to thy self in thine own blest Voice ; call us, O dearest Jesus, in thine own sweet Words :

Come, ye Blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.

Then, O my happy Soul, immediately obey ; and go forth with Gladness to meet thy Lord.

To live with him, and behold his Glory ; to rejoyce with him, and sing his Praise.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

Precious in thy Sight, O Lord, is the Death of thy Saints ; precious to thee, and themselves, and us.

H Y M N X L.

N ight forbear, alas, our Praise,
And our young beginning Hope,
Set to grow on those blest Days,
Faint and dull, requires more Scope.

Twill

Compline for Commem. of Saints. 489

'Twill not hear, but fullen flies,
Summons all the World to Sleep;
Bids us close our Books and Eyes,
What we have gain'd content to keep.

Blessed Saints! this broken Rate,
Bids our Slowness ply its Wings;
While your quick and active State,
Always wakes, and always sings.

Yet even this your School too was,
And your, now unwearied, lays,
By this Change of Song, and Pause,
Here 'mong us you learn'd to raise.

Here you thus took often Breath,
Yet have climb'd those Hills of Light;
O may your Success bequeath
Hope to reach that glorious Light.

Though our Notes be short, and few,
And our Rests to oft, and long,
If we keep in Tune with you,
We at last shall sing your Song.

If our utmost humble Powers,
Here our daily Prayers attend;
These poor Psalms shall there, like yours,
In a nightless Compline end.

Glory,

490 *Compline for Commem. of Saints.*

Glory, Lord, to Thee alone,
Here below, as there above ;
May thy Joys, Great Three in One,
Ever draw, and crown our Love. *Amen.*

The Lesson. Matt. 11. 28.

COME unto me all you that labour, and
are heavy laden, and I will give you
Rest.

Take my Yoke upon you, and learn of
me, for I am meek and lowly in Heart,
and ye shall find Rest for your Souls.

For my Yoke is easie, and my Burthen
is light.

Antiphon.

The Just shall shine as the Sun in the
Presence of God, and the Light of the
Lamb illuminate them.

V. For the Glory of the Lord shall shine
upon them.

R. And the Light of the Lamb illumi-
nate them.

Let us Pray.

O God, who after thy Servants had
spent the Day of their Life in a
Course of Piety, and Heroick Vertue, didst
close their Evening with a holy Death, and
eternal Rewards! Grant, we beseech thee,
thy

Compline for Commem. of Saints. 491

thy Grace unto us, so to imitate thy Saints, in the well bestowing of our Time here, that we may follow them in their happy Passage out of this World, and be admitted to thy everlasting Glory with them in the other, through our Lord Jesus Christ thy Son, who, with thee, and the Holy Ghost, liveth and reigneth, One God, World without End. *Amen.*

Vouchsafe, &c. as at the End of *Sunday Compline.*

The

*The Preparatory OFFICE for
Death, by way of Commemora-
tion of the Faithful departed.*

M A T T I N S.

The Introduction to be said as Page 1.

Invitatory.

*Come let's Adore our God, to whom all things
do live.*

Come let's Adore, &c.

PSALM CXXXI.

HE is the Great Creator of the World,
and Sovereign Judge of all Mankind;
he sits above on his glorious Throne, and
in his Hands are the Keys of Life and
Death.

Come let's Adore, &c.

Whatever he pleases he brings to pass,
and none can resist his Almighty Power;
whatever he does is still the best, and none
can accuse his all-knowing Goodness.

Come let's Adore, &c.

All

All things do live to thee, O Lord, thou sole Preserver of Universal Nature; the blessed Saints rejoyce in thy Glory, and with Pleasure expect from thee the Accomplishment of their Blifs.

Come let's Adore our God, &c.

Even the unhappy Spirits declare thy Justice; and the rest of thy Creatures look up for Mercy, expecting at last to be removed from Corruption, into the glorious Liberty of the Sons of God.

Come let's Adore our God, &c.

Lord! whilst we breath, let us live to Thee; and when we expire, depart in thy Peace; that whether we live or die, we may be always thine, and after Death still live with Thee.

Come let's adore our God, &c.

Give all thy Faithful eternal Rest, O merciful God, and may thy glorious Light shine upon them for ever.

Come let's Adore our God, &c.

Come let's Adore our God, &c.

Antiphon.

Come, let us humble our selves in the Sight of our God; and spread before him all our Complaints.

PSALM

PSALM CXXXII:

UNhappy we, the Children of Dust!
why were we born to see the Sun?

Why did our Mothers bring us forth to
Misery; and unkindly rejoyce to hear us cry?

Whither, alas! has their Error led us?
in how sad a Condition doth our Birth en-
gage us?

We enter the World with weeping Eyes;
and go out with sighing Hearts.

All the few Days we live, we are full of
Vanity; and our choicest Pleasures are
sprinkled with Bitterness.

The time that's past is vanish'd like a
Dream; and that which is to come is not
yet at all.

The present we are in, stays but a Mo-
ment; and then flies away, and never re-
turns.

Already we are dead to all the Years we
have liv'd; and shall never live them over
again.

But the longer we live, the shorter is
our Life; and in the End we become a lit-
tle Lump of Clay.

O vain, and miserable World! how sad
and true is all this Story! and yet, alas!
this is not all; but new Complaints re-
main, and more, and worse.

We begin our Race in contemptible
Weakness; and our whole Course is a Pro-
gress of Dangers.

If

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If we escape the Mischances of a Child ;
we pass on to the rash Adventures of
Youth.

If we out live those sudden Storms ; we
fall into far more malicious Calamities.

Our own superfluous Cares deliberately
consume us ; and the Crosses of the World
wear out our Lives.

Should we by strange Success overcome
all these ; and still bear up our prosperous
Head :

We are sure at last old Age will find
us ; and bow our Strength down to the
Grave.

The Grave, from which no Priviledge
exempts ; nor any Power controuls its
Command.

The Rich must leave their Wealth be-
hind them ; and the great Ones of the
World be crumbled into Dust.

The beauteous Face must be turn'd into
Rottenness ; and the pamper'd Body be-
come the Food of Worms.

The busie Man must find a Time to die ;
though his full Employment spare none to
provide for it.

Even the Wise, and Vertuous must submit
to Fate ; and the Heirs of Life it self must
be the Prisoners of Death.

This, when I see, I weep, and am afraid,
since we must all drink of the same cold
Cup.

All

All must go down to the same dark Grave; and none can tell how soon he may be called.

To Day we are in Health among our Friends and Affairs; to Morrow arrested by the Hands of Death.

Nature may faintly struggle for a time; but must yield at last, and be buried in the Earth.

At last we must take our leave of our nearest Relations, and bid a long Farewel to all the World.

Perhaps the People may talk of us a while; sometimes as we deserve, and often as they please.

Perhaps our Bodies once laid out of sight; we are never more remembred, than if we had never been.

Only our good Works follow us to the Grave; and faithfully go on with us beyond our Funerals.

Give us eternal Rest, O merciful Lord; and may the glorious Light shine upon us for ever.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

Come let us humble our selves in the sight of our God, and spread before him all our Complaints.

Ant.]

[*Ant.*] 'Tis not for us, O Lord, to chuse our Conditions; but to manage well what thou appointest.

PSALM CXXXIII.

WHY do we thus bemoan our selves; and rashly utter such repining Words?

Seems it so hard a Fate to tread the Path, which all our Ancestors have gone before us?

Adam, the first of Men, and *Abraham*, the Friend of God; *David*, the Man after God's own Heart, and the blessed Virgin Mother of our Lord.

All these have paid their Debt to Nature; and subscrib'd the Law of universal Mortality.

Jesus himself, the eternal Son of God, expired on the Cross; and went to his Glory through the Gates of Death.

And shall our fond self-love so blindly flatter us; to wish an Exemption from this general Rule?

Shall we be murmuring, still our Life is but a Span; and that exposed to innumerable Sorrows?

Does not the very shortness abate its Miseries? Do not these many Miseries commend its shortness.

Should we not rather rejoyce at the Sight of Death; which whene're it comes, it brings us Advantage?

If in our Age, it is a Heaven of Repose;
and ought to be welcom after so long a
Voyage.

If in our Youth, it prevents a Thousand
Calamities; a thousand Dangers of Ruining
our Souls.

If by an ordinary Sicknes, 'tis the Course
of Nature; if by an outward Violence, it
is alway the Will of Heaven.

What need we fear how many Deaths
there are? we are sure there can be but
one for us.

Dying is an Act that is to be done but
once; and once well done, we are happy
for ever.

Lord, we confess thy Decrees are just;
and our selves the Cause of all our Mi-
series.

We sacrifice our Youth to Sport, and
Folly; and our Manly Years to Lust, and
Pride.

We spend our old Age in Craft, and
Avarice; and begin not to live till we are
ready to die,

Then we bewail the shortness of our
Time; when our selves have prodigally
thrown it all away.

We lead a loose, and negligent Life;
and then complain that Death takes us un-
awares.

Our Days, perhaps, are too few to grow
rich; or satisfie the Ambition of a haughty
Spirit:

But

But to be taught the Love of God, and the meek, and humble Life of Jesus,

Requires not so much the Number of Years, as the faithful Endeavours of a pious Mind.

Could we bestow on the Improvement of our Souls the Time we so vainly trifle away.

Our Day would be short enough not to seem tedious; and long enough to finish our appointed Task.

And what, O glorious God, is our Business here; but to trim our Lamps, and wait for thy Coming?

But to sow the immortal Seed of Hope; and expect hereafter to receive the Increase.

No matter how late the Fruit be gathered; if still it go on in growing better.

No matter how soon it fall from the Tree; if not blown down before it be ripe.

O thou most just, but secret Providence; who governest all things by the Counsel of thy Will.

Whose powerful Hand can wound, and heal; lead down to the Grave, and bring back again:

Behold, to thee we bowe our Heads; and freely submit our dearest Concerns.

Strike, as thou pleasest, our Health, our Lives; we cannot be safer than at thy Dispose.

Only these few Requests we humbly make; which, O may thy Clemency vouchsafe to hear.

Cut us not off in the midst of our Folly; nor suffer us to expire with our Sins unpardoned:

But make us, Lord, first ready for thy self; then take us to thy self in thine own fit time.

Give us eternal Rest, O merciful Lord, and may thy glorious Light shine upon us for ever.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

'Tis not for us, O Lord, to chuse our own Condition, but to manage well what thou appointest.

Ant.] Only our Earth shall return to Earth; but our better part shall live for ever.

PSALM CXXXIV.

MY Soul, all these Complaints concern not thee; whom thy bounteous God has made immortal.

Who, when this House of Clay shall fall into Dust; and this narrow Cage be broken down.

If thou hast rightly trained up thy Self, and art prepared for an happy Change.

Then

Thou shalt surely go to the Bosom of *Abraham*; the Paradise of the Blessed; the Tabernacles of the Righteous, the Mansions, where the Faithful rest from their Labours:

Where there is Light, and Life, and Glory; Ease without Trouble, and Joy without any Mixture of Grief.

Thither shalt thou mount on the Wings of Angels, to the general Assembly of the Saints, and the Spirits of just Men made perfect.

These, and the holy Angels shall receive thee with Joy, and welcome thy Arrival thither.

There shalt thou have the Recompence of Reward; the Things which thy God hath prepared for thee.

Things which thy Eye never saw, nor thy Ear heard, nor the Tongue of Man is able to express.

In this Cœlestial Place shalt thou rest, and rejoyce in perfect Quiet, and Refreshment till the Resurrection;

Entertain'd by Angels, conversing with Saints; and feasting all the time on such transcendent Delights, as those, who enjoy them, are only capable to describe.

This shall be thy happy Abode; there shalt thou live in Universal Love:

And swift as a Flash of quickest Lightning shalt thou fly to those blessed Objects, if thou art prepared for them.

But miserable are they, who by deferring their Repentance, depart in all the Guilt of their Sins.

For after this Life their Repentance comes too late, to meet with that Mercy they have so long abused.

Their departed Souls shall be hurried down by Devils to the Mansion of the damned Spirits.

To that Dungeon of Stench, and Darkness, and Despair, where there is Sorrow without Allay of Joy.

Where, like a Vulture feeding on the Liver, the Worm of *Remorse* shall always gnaw their Souls:

Even their Consciences, then the tenderest Parts of their Souls, whose Horrour no Wit of Man can conceive, or Tongue, or Pen of Man expresse.

Thither in Mockery are their Souls welcomed by grisly, grinning Devils, who tempted them to their own Destruction.

There shall they weep, and wail, and gnash their Teeth for Anguish, and curse the Day, in which they were born.

There have they Wounds without Balm, Flames without Refreshment, Labour without Rest; living in a constant trembling Expectation of their dreadful Resurrection.

And when that comes, at the Sound of the last Trump, they shall say to the deaf Mountains and Rocks, Fall on us;

And

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And hide us from the Face of him, who sitteth on the Throne, and from the Wrath of the Lamb.

The Lamb of God, who took away the Sins of the World; the Lamb, who was our Saviour, and is now our Judge.

O that this dismal time may be so dreaded, that it may never be felt by any of us.

O that we may rightly use the Day of Grace; O Jesu, help us to repent, while Repentance is available to Salvation!

O Sun of Righteousness, rise upon us with Healing in thy Wings!

O enlighten, and water our hard frozen Souls with the radiant Beams of thy Holy Spirit!

Come, dearest Jesu, come quickly, and rescue us from that infernal Place of Horror.

Thou, who camest once to redeem us, come now to deliver us, whom thou hast redeemed with thy precious Blood.

Help, and deliver us out of the Snare of the Enemy; O deliver all Captives of Satan out of the Hands of that wicked one.

That they may pass after Death to Life; and dwell with thee in thy blessed Peace.

Give us eternal Rest, O merciful Lord, and may thy glorious Light shine on us for ever. *Amen.*

Glory be to the Father, &c.

As it was in the Beginning, &c.

Only our Earth shall return to Earth,
but our better Part shall live for ever.

Our Father, &c.

First Lesson. Job 14.

MAN that is born of a Woman, is of
few Days, and full of Trouble.

He cometh forth like a Flower, and is
cut down; he fleeth also as a Shadow, and
continueth not.

And dost thou open thine Eyes upon
such a one, and bringest me into judgment
with thee?

Who can bring a clean Thing out of an
Unclean? Not one.

Seeing his Days are determined, the
Number of his Months are with thee, thou
hast appointed his Bounds which he cannot
pass.

Turn from him, that he may rest, till he
shall accomplish as an Hireling his Day.

All the Days of my appointed time will
I wait till my Change come.

Thou shalt call, and I will answer thee;
thou wilt have a Desire to the Work of
thine own Hands:

For now thou numbrest my Steps, dost
thou not watch over my Sin?

Ref.] Where shall I hide me from the
Fear of thy Wrath? Where shall I hide
me, when thou comest to judge the Living
and

Preparatory Office for Death. 505

and the Dead ? I tremble at my own Unworthiness; I am ashamed, thus impure, to appear in thy Presence. * *Wash me yet more from my Iniquities, and purge me thoroughly from my Sins.* I know the Enemy that obstructs my way : my Sins exclude me from thy Kingdom where no unclean thing can enter, nor any clean be deny'd Admittance. * *Wash me*——

Second Lesson. Job 7. Ver. 20.

I Have sinned, what shall I do unto thee, O thou Preserver of Men; why hast thou set me as a Mark against thee, so that I am a Burthen to my self?

And why dost thou not pardon my Transgression, and pass by mine Iniquity? for now I shall sleep in the Dust, and thou shalt seek me in the Morning, but I shall not be.

Job. 10. Ver. 1. My Soul is weary of my Life; I will leave my Complaint upon my self: I will speak in the Bitterness of my Soul.

I will say unto God, do not condemn me, shew me wherefore thou contendest with me.

Is it good unto thee that thou should'st oppress; that thou should'st despise the Work of thine Hands, and shine upon the Counsel of the Wicked?

Hast thou Eyes of Flesh, or seest thou as Man seeth?

Ver.

Ver. 8. Thy Hands have made me, and fashioned me round about, yet thou dost destroy me.

Ver. 11. Thou hast cloathed me with Skin and Flesh, and fenced my Bones with Sinews.

Thou hast granted me Life and Favour, and thy Visitation hath preserved my Spirit.

Resp.] Wo is me, wretched Sinner, what shall I do? I have committed Evil in the Sight of my God; I have offended the Eyes of his Majesty.

Whether shall I fly from the Justice of my Judge? Whether but unto the Mercy of my Saviour!

** Have mercy on me, O Lord, have mercy on me, when thou comest in Glory to judge the World.*

My corrupt Nature hath brought forth Sin; and Sin has brought forth Sorrow.

Where shall I seek for Pardon? Where shall I find Relief, but in Thee, my God, my Hope and Portion in the Land of the Living! ** Have mercy on me—*

Third Lesson. Job 19. 21.

HAve Pity upon me, have Pity upon me, O ye my Friends, for the Hand of God hath touched me.

He hath hedged my Path round about, that I cannot pass.

Preparatory Office for Death. 507

O that my Words were written, O that they were printed in a Book, that they were graven with an Iron Pen, and laid in the Rock for ever.

For I know that my Redeemer liveth, and that he shall stand at the latter Day upon the Earth; and though after my Skin Worms destroy this Body, yet in my Flesh shall I see God.

Whom I shall see for my self, and mine Eyes shall behold, and not another, though my Reins be consumed within me.

Resp.] My Days are consumed as a Shadow, I am withered away as Grass; and nothing remains but the cold Grave. O let me call back that uncomfortable Word! My Days indeed are declined, but my Eternity is safe; I am withered away as Grass, but the Spring will come, and revive me into a Flower of Paradise: * *This my Hope is laid up in my Bosom, let then my Body be crumbled into Dust, and my Soul be detain'd for a time in a lesser Degree of Bliss.* I know my Redeemer liveth, and at the last Day I shall rise out of the Earth, and be compassed again with my Skin, and that in my Flesh I shall see God, and in that blissful Sight shall be for ever happy. This my Hope is laid up in my Bosom: Give us then, O gracious Lord, give us when we die eternal Rest; and may thy glorious Light shine bright upon us for ever. *Amen.*

* *This y Hope is laid up—*

Lauds

Lauds for the Preparatory Office for Death.

Antiphon.

Return unto thy Rest, O my Soul, for the
Lord hath dealt graciously with thee.

PSALM CXXXV.

WHEN we have shed our solemn
Tears; and paid our due Sighs to
the Memory of our Friend :

Let us wipe our Eyes with the Comfort
of Hope; and change our Grief into a cha-
ritable Joy.

The Friends we mourn for are deliver'd;
from all the Miseries we so justly deplore.

Their Bodies tremble no more with the
Palsie, nor burn with the Flames of a scorch-
ing Fever.

They now cry out no more for want of
Sleep; nor roll up and down upon their
uneasie Beds :

But quietly rest in the silent Grave; till
they rise again to immortal Glory.

Which whilst they there expect in Peace;
their Souls are enlarged to a spacious Li-
berty.

No longer confined to this Prison of the
Body; but gone to dwell in the Region of
Spirits.

No

Preparatory Office for Death. 509

No longer exposed to these stormy Seas ;
but gladly arrived at their safe Harbour.

Where, with Joy, they look back on all
pass'd Dangers, and are free from all Fear
of being cast away.

Tho' for a time they wait for their Re-
surrection; they are sure at last to see the
happy Day.

They are sure at last to behold their Re-
deemer ; and live for ever with the blessed
Jesus.

They're sure their present Fruitions will
will end in perfect Bliss ; which nothing can
abate, or interrupt one Moment, but it
must continue entire for ever.

O glorious Lord, the free original Source,
and final End of universal Nature !

Since by thy Grace thou hast thus begun,
and sown in our Hearts the Seeds of Glory :

O may the same blest Hand go on, to
finish its own blest Work.

Ripen the Fruit thou reservest for thy
self ; and hasten the Days of thy joyful
Harvest.

Send forth thy Angels to reap thy Grain,
and lay it up safe in thy Heavenly Magazine.

There to supply the Place of those un-
happy Tares, which thy Justice threw down
to everlasting Fire.

There to join with thy perfectly blessed ;
to sing eternal *Hallelujahs* unto thee.

Glory be to the Father, &c.

As it was in the Beginning, &c. Amen.

PSALM

PSALM CXXXVI.

Come let us praise the Goodness of our God, who orders every thing to the best for his Servants.

Whose Providence governs us all our Life; and takes so particular Care of our Death.

He casts us down on our Bed of Sickness; and draws the Curtain 'twixt the World and us :

Shutting out all its vain Designs; and contracting our Business to a little Chamber.

There in that quiet Solitude, he speaks to our Hearts; and sets before us all our Life.

There he discovers the Falacies of the World; and invites us now at last to prepare for the other.

Thither he sends his Messengers of Peace; to treat with our Souls, and reconcile them to Heaven.

Thither he sends even his only Son; to secure our Passage, and conduct us unto himself.

O! how quite other will our Thoughts be then; to what they were in our careless Health?

How shall we freely censure what we once esteem'd; and be easier convinced unto wiser Councils?

When

Preparatory Office for Death. 511

When our unruly Senses shall be check'd with Pains; and our rash Minds made sober with Fears.

When the Occasions of Sin shall be removed away; and every thing about us incline us to repent.

Blessed for ever be thy Name, O Lord! whose Mercy sanctifies even thy Punishments into Favours,

Thou bring'st us low, to persuade us to be humble; and prescrib'st us a Sickness to cure our Infirmities.

Thou commandest the Grave to dispencc with none; but indifferently seize on all alike.

That all may alike provide for that fatal Hour; and none be undone with mistaken Hopes.

Thou tell'st us plainly that all must die; but kindly concealest the Time, and Place.

That every where we may stand on our Guard; and every Moment expect thy Coming.

Thou teachest the use of decent Funerals? and the Duty we owe to our deceased Friends?

That we may often renew the Memory of our own Grave; and the wholesome Thoughts of our future State.

That so with an Act of excellent Charity we may do our Duty to our departed Friends.

And

And may excite our selves from the Thoughts of our Mortality, the more carefully to perform our Duty unto thee.

Let not, O Lord, these gracious Arts be lost ; which thy merciful Wieldom contrives for our sakes.

But whilst we thus Remember the Death of others, make us seriously reflect upon our own.

And let every time we reflect upon our own, make us the more diligent in preparing for it.

Glory be to the Father, &c.

As it was in the Beginning, &c.

PSALM CXXXVII.

O Praise the Lord all ye Nations of the Earth ; whom his Providence yet sustains alive.

Whom he so long forbears to strike ; though our Sins have so oft provok'd his Wrath.

Whom he so graciously calls to repent ; though our Passions have hitherto neglected his Voice :

Making Experiments by the Death of others ; to advise his Servants into a wari-er Life.

To clear this useful Truth, we too must die ; and strictly account for every idle Word.

We must appear before the great Tribunal ; and tremblingly receive our everlasting Doom. O

Preparatory Office for Death. 513

O praise the Lord all you faithful Souls;
for his Mercy preserves the Just.

Though we lie below in this Valley of
Tears, and sit lamenting in the Shades of
Sorrow.

Yet he will bring us up to his eternal
Mountains; and fill our Eyes with glorious
Light.

Though our Bones stare us in the Face,
and our Hearts faint with Age, or Sicknefs.

Yet we shall be cloathed with Strength
and Beauty; and placed to sing among the
blessed Saints.

O praise the Lord, all you blessed above,
whom his Bounty hath already crowned
with Glory.

You who were weaned from the Allure-
ments of the World; and fit to die at the
Hour of Death.

You who designed your whole Life for
Heaven, and departed in the Fear, and Fa-
vour of God.

Millions of Angels met you in the way;
and carried you directly to the Place of Bliss.

O praise the Lord all you glorious An-
gels; whose bright Felicity began so early.

Stars that arose in the Morning of the
World; and still maintain your unchange-
able Lustre.

Shining perpetually near the Throne of
God; as the Top and Master-piece of all
his Works.

O praise the Lord, all ye his Works;
praise, and magnifie him for ever.

Praise his Almighty Power that gave
you Being; and still preserves you from re-
lapsing into nothing.

Praise the All-seeing Wisdom, O ye
Saints, that here directs your Steps, and
leads you on to your eternal End.

Praise above all his boundless Goodness;
that pours into every thing as much as it
can hold.

And though our short Sight now reaches
not so far; but often mistakes, and repines
at his Government:

Yet at the last great Day we shall easily
discern a perfect Concord in the harshest
Note.

When our ador'd Redeemer shall come
in the Clouds; and summon all Mankind to
appear before him.

There to receive each one their proper
part; exactly fitted to the best Capacity.

There to behold the whole Creation
strive, to express in it self the Perfections
of its Maker,

Whose admirable Wisdom shall guide
that last universal Scene; and finish all into
a beauteous Close.

Give us eternal Rest, O merciful Lord,
and may thy glorious Light shine upon us
for ever.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Anti-

Preparatory Office for the Dead. 515

Antiphon.

Return unto thy Rest, O my Soul, for the Lord hath dealt graciously with thee.

V. Blessed are they that die in the Lord.

R. For their Works follow them.

Antiphon.

I am the Resurrection, and the Life; he that believes in me, tho' he be dead, shall live; and every one that lives, and believes in me shall not die for ever.

Benedictus, &c. as at Sunday Lauds: Then repeat Antiphon. And then kneeling, say, Our Father, &c. and then say alternately the 51st Psalm.

HAve Mercy upon me, O Lord, according to thy loving Kindness, according to the Multitude of thy tender Mercies, blot out my Transgressions.

Wash me thoroughly from mine Iniquity, and cleanse me from my Sin.

For I acknowledge my Transgressions, and my Sin is ever before me.

Against thee, thee only have I sinned, and done this Evil in thy Sight, that thou mightest be justified when thou speakest, and be clear when thou judgest.

Behold, I was shapen in Iniquity, and in Sin did my Mother conceive me.

Behold, thou desirest Truth in the inward Parts, and in the hidden Part thou shalt make me to know Wisdom.

Purge me with Hyssop, and I shall be clean, wash me, and I shall be whiter than Snow.

Make me to hear Joy, and Gladness, that the Bones, which thou hast broken, may rejoyce.

Hide thy Face from my Sins; and blot out all mine Iniquities.

Create in me a clean Heart, O God; and renew a right Spirit within me.

Cast me not away from thy Presence, and take not thy holy Spirit from me.

Restore unto me the Joy of thy Salvation, and uphold me with thy free Spirit.

Then will I teach Transgressors thy Ways, and Sinners shall be converted unto thee.

Deliver me from Blood-guiltiness, O God, thou God of my Salvation, and my Tongue shall sing aloud of thy Righteousness.

O Lord, open thou my Lips, and my Mouth shall shew forth thy Praise.

For thou desirest not sacrifice, else would I give it; thou delightest not in Burnt-Offering.

The Sacrifices of God are a broken Spirit; a broken, and a contrite Heart, O God, thou wilt not despise.

Do good in thy good Pleasure unto Zion; build thou the Walls of Jerusalem.

Then

Preparatory Office for Death. 517

Then shalt thou be pleased with the Sacrifices of Righteousness, with Burnt-Offerings, and whole Burnt-Offerings; then shall they offer Bullocks upon thine Altar.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Let us Pray.

A Almighty God, with whom do live the Spirits of them that depart in the Lord, and with whom the Souls of the Faithful, after they are delivered from the Burthen of the Flesh, are in Joy, and Felicity; we give thee hearty Thanks for that it hath pleased thee to deliver our * dear Friends, who have gone before us, out of the Miseries of this sinful World; beseeching thee, that it may please thee to accomplish the Number of thine Elect, and to hasten thy Kingdom; that we, with all those that have departed in the true Faith of thy Holy Catholick Church, may have our perfect Consummation in Bliss, both in Body and Soul, in thy eternal Kingdom, thro' Jesus Christ our Lord. *Amen.*

** Here any of our dear, vertuous Friends, or Relations, Natural Civil, or Spiritual, whom we believe to have died in the Peace of God, may be commemorated, by saying, Particularly thy faithful, or penitent, or dear Servant, our late Father, Mother, Brother, &c. Friend, Neighbour, Bishop, Minister, or Parish Priest, N. N. &c.*

L 1 3

Vespers

Vespers for the Preparatory Office for the Dead.

Our Father, &c.

Antiphon.

Blessed are the Servants whom our Lord shall find watching; he surely will bestow on them all the Mercies of Heaven.

PSALM CXXXVIII.

COME, let us make our Peace betimes with our God; before the Evening approach too near.

Whilst it is called to Day, let us faithfully labour; for the Night will come, wherein none can work.

Let us implore his Favour, look into our own Breasts, and strictly examine what passes there.

Left, while we pray for the Salvation of others, our selves become everlasting Reprobates.

Tell me, my Soul, how stand our great Accounts? Are all things even between Heaven and us?

Are we prepared to meet our Judge; whose Justice punishes every the least voluntary Defect?

Is there not still some Restitution to be made, which the Love of the World tempts us to delay?

Is

Is there not still some Misaffection to rectifie, which our own false Hearts abuse us to connive at ?

Not that we esteem, O Lord, any Creature more than thee ; from which abhorr'd Ingratitude defend thy Servants.

But that we esteem them more, than they deserve, and busie our Thoughts too eagerly about them.

Forgive, O Sovereign Goodness, these our Imperfections ; and fix our whole Hearts upon nothing but thy Self.

Why are we thus at best but good by Halves, for whom there is a Heaven prepared worthall our Labours ?

Why do we mingle still with thy pure Grace so much of our own corrupted Nature ?

Deliver us, O Lord, from the Temptations of this World, and mercifully save us from the Wrath to come.

That dreadful Wrath, which we so justly fear, and which so many terribly feel.

Justly we confess ! but yet, upon our true Repentance, we hope in thy Clemency to meet with Pity.

Pity all poor Penitents Miseries, thou that hearest their Cries ; relieve their Sorrows, who seeest their Tears.

Pity their fainting Eyes, that so much wake, and wait till the long expected Day appears.

Pity their wearied Hands stretch'd out to thee ; and send thy holy Angels to bring them unto thee.

That they may pass away to those Mansions of Joy ; where holy Souls rest, and weep no more.

Give all thy Faithful perfect Rest, O merciful Lord, consummate their Bliss ; and may thy glorious Light shine upon them for ever.

Happy are they who are pray'd for by others ; but more happy are they who pray for themselves.

Hast thou not said, O God of Truth ! that for thy Elect those Days shall be shortened ?

Hast thou not said, O Lord of Glory ! Behold, I come quickly, and my Reward is with me ?

Come, glorious Jesus, with all thy holy Angels, and the bright Attendance of rejoicing Saints !

Come, and redeem us thy poor Captives ; and lead us away as Trophies of thy Victory.

Thus, dearest Lord, will we cry continually unto thee, and never leave weeping at the Throne of Grace.

Till thou art pleased to open those everlasting Doors, and graciously say to our languishing Souls :

Behold, I am come to pardon and refresh you ; your Sighs and Tears have provok'd my Pity.

Be-

Preparatory Office for Death. 521

Behold, I am come to call you to my Self;
and give you Possession of the Inheritance I
promised.

Come, come, you Blessed of my Father!
receive the Kingdom prepared for you.

Come, come, ye faithful obedient Ser-
vants, enter into your Master's Joy.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

Blessed are the Servants, whom our Lord
shall find watching; he will surely bestow
on them all the Mercies of Heaven.

Ant.] Gracious, O Lord, art thou in all
thy Promises, and bountifully faithful in all
thy Performances.

PSALM CXXXIX.

LET the Faithful then comfort them-
selves with the Consideration, that
they are Heirs of Hope; and not be cast
down at their present Distress.

If God defer a while, expect; for he
surely will come, and bring them Relief.

He justly stays, to punish our Neglect;
when he often called, and we would not
come to him.

He mercifully stays till our Souls are pre-
pared, and able to bear the Splendor of
his Presence.

Then

Then will his glorious Light immediately appear; and open to our View the blissful Prospect of that promised Glory.

Then will he graciously unvail himself; and our Eyes shall see him Face to Face.

Then will the eternal Deity shine brightly on us; and ravish our Hearts with everlasting Extasies.

All our great Hopes shall be fully satisfied; and our long Expectation abundantly rewarded.

We shall remember our Afflictions with Pleasure; when we see they were the Way to our Felicity.

The Delay of our Joys shall encrease there; and every thing conspire to crown us with Happiness.

Mean while we'll frame our Songs of Hope and Patience; and still close all with these precious Words taught us by our Lord:

Thy Kingdom come, O glorious Lord!
and yet, O Lord! thy Will be done.

Antiphon.

Gracious art thou, O Lord, in all thy Promises; and bounteously faithful in all thy Performances.

V. Blessed are the Dead that die in the Lord.

R. They rest from their Labours, and their Works follow them.

Anti-

Preparatory Office for Death. 523

Antiphon.

All that my Father giveth me shall come unto me; and he that cometh unto me, I will in no wise cast out.

Magnificat; as at Sunday Vespers.

Come unto me all that are weary, and heavy laden, and I will give you Rest.

Take my Yoke upon you, and learn of me, for I am meek and lowly in Heart; and ye shall find Rest for your Souls.

For my Yoke is easie, and my Burthen light.

V. Out of the Depths have I cry'd unto thee, O Lord.

R. Lord, hear my Voice; let thine Ears be attentive to the Voice of my Supplications.

V. If thou, Lord, should mark Iniquities, O Lord, who shall stand?

R. But there is Mercy with thee that thou mayst be feared.

V. I wait for the Lord, my Soul doth wait for him; and in his Word do I hope.

R. My Soul waiteth for the Lord, more than they that watch for the Morning, I say more than they that watch for the Morning.

V. Let

V. Let *Israel* hope in the Lord ; for with the Lord there is Mercy, and plenteous Redemption.

R. And he shall deliver *Israel* from all his Sins.

Glory be to the Father, &c.

As it was in the Beginning, &c.

In the midst of Life we are in Death, of whom may we seek for Succour, but of thee, O Lord, who for our Sins art justly displeased ?

Yet, O Lord most Holy, O Lord most Mighty, O holy and most merciful Saviour, deliver us not into the bitter Pains of eternal Death.

Thou knowest, Lord, the Secrets of our Hearts, shut not up thy merciful Ears unto our Prayers ; but spare us, O Lord most holy, O God most mighty, O holy, and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last Hour, for any Pains of Death to fall from thee.

The Collect.

O Merciful God, the Father of our Lord Jesus Christ, who is the Resurrection, and the Life, in whom whosoever believeth shall live though he die, and whosoever liveth, and believeth in him, shall not die eternally ; who hast also taught us not to be sorry, as Men without Hope, for them that sleep in him, we meekly beseech thee, O Fa-

Preparatory Office for Death. 525

Father, to raise us from the Death of Sin, unto the Life of Righteousness, that when we shall depart this Life, we may rest in him, as * all thy Faithful departed do, and that at the general Resurrection of our Bodies at the last Day, we may be found acceptable in thy Sight, and receive the Blessing which thy well beloved Son shall then pronounce to all that love and fear thee, saying,

** Here also, as at the End of the Lauds, any ver-
tuous Friend, or
Relation of any
sort may be com-
memorated, by say-
ing, As we trust
thy Servant our
late, &c. with all
thy Faithful de-
parted, doth.*

Come ye blessed Children of my Father, receive the Kingdom prepared for you from the Beginning of the World. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator, and Advocate. *Amen.*

*A Prayer of Commemoration for the Saints
departed.*

Finally, O Lord, we beseech thee of thy Goodness to accept of the high Praise, and hearty Thanks which we offer up unto thee for thy wonderful Graces, and Vertues, which thou hast declared in all thy Saints, and by them bestowed upon thy Church from the Beginning of the World; who have shined forth as Lights in their several Generations, such as were the holy Patriarchs, Prophets, Martyrs, and Confessors, whom we commemorate with Joy, and remember
with

with Honour; and for whom, with all o-
ther thy happy Servants, our Fathers, and

** Here again
we may commemo-
rate any vertuous
Friend, or Relati-
on of any sort, or
any Confessor, or
Martyr, who suf-
fered for Truth,
and Righteousness
in Times of Per-
secution, by say-
ing, More espe-
cially thy Ser-
vant, &c.*

Brethren, * who departed
this Life in thy Faith and
Fear: We laud, and mag-
nifie thy glorious Name,
humbly beseeching thee, that
we may have Grace to fol-
low their blessed Examples
in Stedfastness of Faith, and
Godliness of Life, that at
the last Day, we with them,
and they with us, may at-
tain to the Resurrection of
the Just, and hear that most

joyful Voice of our Lord say unto us,
*Come, ye Blessed of my Father, inherit the
Kingdom prepared for you from the Founda-
tion of the World. Grant this, O Father,
for Jesus Christ's sake, our only Mediator,
and Advocate. Amen.*

Pro-

Proper of Festivals, &c.

Note, That these, 1, 2, 3. are the proper Antiphons to be recited before and after each of the Three Psalms at Mattins, and Vespers, (Lauds and Compline have no proper) and the Antiphon is the proper one for Benedictus and Magnificat, throughout all the Festivals.

Sundays in Advent..

All as in the Office of our Saviour, except,

Invitatory.

*Behold, the Day of our Lord draws near,
come let's adore him.*

*Then recite the Psalm 92. Bring to our
Lord, &c. as in the Mattins for the Office
of our Saviour.*

1. Antiphon.

BEhold, our Lord will appear, and not fail to make good his Promises. If he delay a while, expect; for he surely will come, and deliver us. *Alleluja.*

2. Ant.]

528 *Proper of Festivals, &c.*

2. *Ant.*] Come, O thou Son of Righteousness, and Fountain of eternal Light! Come, and illuminate those that sit in Darkness, and in the Shadow of Death, to guide our Feet in the Ways of Peace. *Alleluja.*

3. *Ant.*] Come, O thou Hope of the Gentiles, and the Desire of all Nations! Come, and redeem us from the Vassalage of Sin, into the only true Liberty of serving thee. *Alleluja.*

Antiphon for Benedict. and Magnif.

Prepare now thy Ways, O my Soul, before the Lord, make thy Paths strait before the Face of our God; for he will come again with Glory, to judge both the Quick and the Dead; and blessed are they who are ready to meet him. *Alleluja, Alleluja, &c.*

At Lauds recite Benedictus, as at the End of Sunday Lauds; and at Vespers, Magnificat, as in Sunday Vespers. Then after each repeat the Ant. Prepare now, &c.

V. Our Lord is come to redeem the World.

R. Our Lord will come to judge the World.

Let

Let us Pray.

O God, by whose Providence thy Church has appointed the solemn Time of *Advent* to fore-run the Commemoration of our Saviour's Nativity, and prepare its Way in our Hearts! Grant us, we beseech thee, so devoutly to employ this holy Season, in meditating upon the Prophecies, and gracious Preparations of the World, for the Coming of the *Messias*; and on the infinitely greater Mercies he brought along with him, and has left behind him; that our Spirits may be raised to celebrate the great Feast of his Nativity with due Joy, and Exaltation, and thereby better disposed to expect his Second Coming, who, with thee, and the Holy Ghost, liveth and reigneth, One God, World without End. *Amen.*

Nov. 30. *St. Andrew.*

All as in the Office of Saints, except,

1. **A**S soon as *St. Andrew* saw the Cross afar off prepar'd for his Martyrdom, he was transported with Joy, and triumphantly saluted it, as the happy Instrument of his approaching Glory. *Alleluja.*

M m

2. O

2. O that we may be always ready to embrace the Cross, as becomes the Disciples of the crucified Jesus. *Amen.*

3. O that we may never despise the Doctrine of the Cross, but in Courage, and Patience, and Constancy, and Forgiveness of our Enemies, follow the Steps of this blessed Saint, as he follow'd that of Christ, who for the Joy that was set before him endured the Cross, and despised the Shame, and is set down at the Right-Hand of the Throne of God. *Halleluja.*

Antiphon.

St. *Andrew's* sole Glory was in the Cross of our Lord Jesus Christ, in whom the World was crucified to him, and he unto the World.

V. He sought the People not to hinder his Martyrdom :

R. And Two Days preached to them, as he hung on the Cross.

Let us Pray.

O God, whose Grace kindled in the blessed Apostle St. *Andrew*, so ardent a Love of his Master, that it flam'd out in vehement Desires of his Cross; Grant, that our devout celebrating the Memory of his holy Race, and happy Reward, may quicken thy Grace in our Hearts; and encourage us with Confidence, and Joy, to undergo whatever Sufferings thy Providence

dence casts in our Way; and grant they may be serviceable to glorifie thee, and advance thy Truth, and secure the Attainment of our eternal Salvation, through our Lord Jesus Christ thy Son, who, with thee, and the Holy Ghost, liveth and reigneth, one God, World without End. *Amen.*

Dec. 21. St. Thomas the Apostle.

All asin the Office of Saints, except,

1. **T**HE other Disciples said to *Thomas*, We have seen the Lord; but he said unto them, Except I shall see in his Hands the Print of the Nails, and put my Finger into the Print of the Nails, and thrust my Hand into his Side, I will not believe.

2. After Eight Days, Jesus came in, the Doors being shut, and stood in the midst, and said, Peace be with you.

Then said he to *Thomas*, Reach hither thy Finger, and behold my Hands; and reach hither thy Hand, and thrust it into my Side, and be not Faithless, but Believing.

3. *Thomas*, now no longer able to resist so clear an Evidence, cry'd out to Jesus, My Lord, and my God!

Antiphon.

O admirable Sweetness of our Saviour's Spirit! *Thomas* was absent, and incredulous, and peremptory; and our Lord forgives him all, and restores him to his Favour, with the easie Penance of a gentle Reproof.

V. Because thou hast seen, O *Thomas*, thou hast believed.

R. Blessed are they that have not seen, and yet have believed.

The Prayer.

O GOD, whose Condescention to convince the Incredulity of thy Apostle *St. Thomas*, didst turn his Hardness to believe, into a Means of facilitating more the Faith of thy Church! Grant, Lord, we beseech thee, that this Festival Memory of this glorious Apostle's attesting our Risen Saviour, may quicken our Hearts, not only in Words, but in Life and Death, like him, exemplarily to confess thy Son Jesus, our Lord, and our God, to whom, with thee, and the Holy Ghost, be all Honour and Glory. *Amen.*

Dec.

Dec. 25. Christmas-Day.

All as in the Office of our Saviour, except,

Invitatory.

To Day, for us, our Lord was born; come
let us adore him.

1. Joyful Tidings, worthy of an Angel's Mouth! Behold, to us was born, this Day, a Saviour, which is Christ the Lord. *Alleluja.*

2. Wonderful Signs, to seek the New-born King of Heaven, and Earth! you shall find him wrapt in Swadling-cloaths, and laid in a Manger. *Alleluja.*

3. O blessed Harmony of the Cœlestial Choirs! Glory be to God on high, on Earth Peace, Good-will towards Men. *Alleluja, Alleluja.*

Antiphon.

The Shepherds came to *Bethlehem* with Speed, and found *Mary*, and *Joseph*, and the Infant laid in a Manger.

V. This is the Day the Lord has made,
let us rejoyce therein. *Alleluja, Alleluja.*

R. This is the Day in which the Lord
was made; come let us rejoyce. *Alleluja,
Alleluja.*

Let us Pray.

O God, who every Year givest a fresh Oc-
casion to the Devotions of thy Church,
by the welcome Festivity of our Saviour's
Birth! Grant us, we beseech thee, with
such devout Affections to entertain this first
humble Rising of the Sun of Righteousness
to us, as may better dispose, and stronger
engage us to follow him through the whole
painful Course of his Life, which, like a
Giant, he rejoyced to run, enlightning the
World with thy Truth, and inflaming it
with thy Love, till in the End we arrive
at his eternal Rest, through the same our
Lord Jesus Christ thy Son, who, with
thee, and the Holy Ghost, liveth and
reigneth, ever One God, World without
End. *Amen.*

Decemb.

Decemb. 26. St. Stephen's Day.

All as in the Office of Saints, except,

1. **S**T. Stephen, full of Grace and Courage, was so glorious a Saint in the Sight of the People, that none could resist the Wisdom, and Spirit by which he spake, *Alleluja.*

2. He cut their Hearts with undaunted Reproaches of them, and their Fathers, as Betrayers, and Murtherers of the Just One, and those that foretold his Coming. *Alleluja.*

3. When they gnash'd their Teeth at him, he look'd stedfastly upon God, and pray'd, *Lord Jesus, receive my Soul*; and, kneeling down, with a loud Voice, cry'd, *Lord, lay not this Sin to their Charge.*

Antiphon.

While they stoned him, St. Stephen call'd upon God, and pray'd, *Lord Jesu, receive my Soul*; and, kneeling down, cry'd with a loud Voice, *Lord, lay not this Sin to their Charge.*

V. He saw the Heavens open'd; he saw, and entered.

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R. Hg

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R. He saw by his Faith, and entered by Charity.

Let us Pray.

O God, who in thy first Martyr St. Stephen, hast vouchsafed thy Church an eminent Example of perfect Christianity! Kindle in our Hearts, we beseech thee, a zealous Emulation of his Graces; that imitating his Constancy here in asserting thy Truth, and his Charity for praying for our Persecutors, we may, with him, hereafter receive the Crown of eternal Life, though thy Son Christ Jesus our Lord. *Amen.*

Decemb. 27. *St. John Evangelist.*

All as in the Office of Saints, except,

1. **T**His is the Favourite Disciple that lean'd on our Lord's Breast, at his last Supper, and to whom were revealed the Secrets of Heaven. *Alleluja.*

2. This is he, in whom meet all those glorious Titles of Apostle, Evangelist, and Prophet, of Martyr, Confessor, and Virgin. *Alleluja.*

3. This is he who above all those glorious Titles, delights in this one incomparably greater, than them all, *The Disciple whom Jesus loved*; *Alleluja.*

Anti-

Antiphon.

St. *John* alone had the Care, and Courage to assist the doleful Mother at the Cross of her dying Son : St. *John* alone had the Glory to hear himself and her bequeathed to one another, as Mother, and Son.

V. The scalding Oil could not hurt his chaste Body.

R. Nor Banishment into *Patmos* exclude his free Converse with Angels.

Let us Pray.

O God, by the Prerogative of whose special Grace, the blessed Apostle St. *John* obtained that transcendent Character of *The Beloved of his Master*, and after became the great Doctor of mutual Charity over all the World ! Grant, we beseech thee, that his sacred Memory may excite us also, and encourage us to have the same Purity of Body and Mind, and steady Love of thee, and sincere Charity one for another ; and that we may aspire after some share in that blessed Title, and its happy Consequents ; thy Grace here, and thy Glory hereafter, through our Lord Jesus Christ thy Son, who liveth, and reigneth, One God, with thee, and the Holy Ghost, World without End. *Amen.*

Dec.

Dec. 28. *Holy Innocents.**All as in the Office of Saints, except.*

1. **G**OD withdrew his only *Isaac*, and left a thousand happy Lambs to be sacrificed in his stead, and accepted for his sake. *Alleluja.*

2. *Herod* meant to destroy, but behold he saved; his diligent Cruelty secured the Hazard of their Infant State, and by shedding their Blood, effected their Baptism. *Alleluja.*

3. These were brought from amongst Men, as the first Fruits of God, and the Lamb, and in their Mouth was found no Lye; for they are without Spot before the Throne of God.

Antiphon.

A Voice was heard in *Rama*, Lamentation, and great Mourning, *Rachel* weeping for her Children, and would not be comforted, because they were not.

V. Weep not for thy Children *Rachel*! behold they are.

R. Be comforted, they are Kings, and reign with Christ for ever. *Alleluja. Alleluja.*

Let

Let us Pray.

O God, who by the Death of the holy Innocents, hast taught thy Church, that no Age, or Occasion of Suffering for our Saviour is exempt from high Reward! Grant, we beseech thee, that our celebrating this Festival, may make us adore this gracious Dispensation of thy Providence, and however severely it may seem at any time to treat us, or our Relations, grant that our Hearts may be confirmed in a hopeful Resignation to thy Will, and assured Trust, that all leads to eternal Advantage, through our Lord Jesus Christ. *Amen.*

Jan. 1. New-Years-Day.

Invitatory.

TO Day our Lord was Circumcis'd, and received the sweet, and saving Name of *Jesus*. Alleluja. *Come let's adore him.*

1. To Day our Saviour, that was Lord of the Law, and by his perfect purity absolutely exempt, undertook for us the Smart of Circumcision, and Dishonour of being reckoned among Sinners. *Alleluja.*

2. To Day was given the Name above every Name, that at the Name of *Jesus* every

every Knee should bowe, of things in Heaven, of things on Earth, and things under the Earth. *Alleluja, Alleluja, Alleluja.*

3. O blessed Jesus ! make good to us thy blessed Name, and save us from our Sins, that now we may begin a new Year of Vertue, and cancel by Repentance all the Failings of the Old. *Alleluja.*

Antiphon.

After eight Days the Child was Circumcised, and his Name was called *Jesus*, as the Angel had appointed before his Conception in the Virgin's Womb.

V. Our Infant Lord endured the Knife.

R. To Circumcise the Concupiscence of our Hearts.

Let us Pray.

O God, who for our Example didst command thy beloved Son to submit his pure, and Innocent Flesh to the Rigour of the Law, and for Encouragement of our Hope, mad'st choice of that sweet and amiable Name of *Jesus* ! Teach us, we beseech thee, with Readiness, and Humility to obey thy sacred Laws, how cross soever to our unmortified Passions, and in all our Necessities, with Joy, and Confidence, to call on that holy Name, in which whate're we ask

ask we are promised shall be granted, thro' the same our Lord Jesus Christ our only Saviour. *Amen.*

Jan. 6. *Twelfth-Day.*

Invitatory.

TO Day the Wise-Men brought Presents to our Lord. *Alleluja. Come let's adore him.*

1. *Alleluja, Alleluja, Alleluja.* This is the Priviledg'd Festival that comes forth adorned with the Glory of three Miracles. To Day the Wise-Men were led by a Star to the Cradle of our Lord, and, falling down, ador'd him, and offered him their Presents of Gold, Frankincense, and Myrrh. *Alleluja.*

2. To Day our gracious Redeemer vouchsafed his Presence at a Marriage Feast, and there first publish'd to the World his Divine Power, turning Water into Wine. *Alleluja.*

3. To Day our blessed Saviour, was baptized by St. *John*, and the Holy Ghost descended visibly upon him, and a Voice was heard from Heaven, *This is my beloved Son, in whom I am well pleased.* *Alleluja, Alleluja.*

Anti-

Antiphon,

Now were the first Fruits of the *Gentiles* consecrated unto the Lord, and that sacred Prophecy happily fulfilled, *The Gentiles shall come to thy Light, and Kings to the Brightness of thy Rising.* Alleluja, Alleluja, Alleluja.

V. The Sages entring, found the Child with *Mary* his Mother;

R. And, falling down, ador'd, and offered him Gifts.

Let us Pray.

O God, who by the Guidance of a miraculous Star in the Heaven, did'st lead the *Gentiles* to the Sight of the more miraculous Sun of Righteousness, newly risen to the World in a Stable! Grant, we humbly beseech thee, that enlightned, and enflamed by the Memory of this wonderful Providence, our Eyes, and Hearts may be more lively fix'd on thy Goodness, which still graciously worketh towards the Accomplishment of thy Promises, to call at length the *Jews*, and all the Earth, to the saving Knowledge of thy Son Jesus Christ our Lord, who, with thee, and the Holy Ghost, liveth, and reigneth, ever One God, World without End *Amen.*

Jan. 25. *The Conversion of St. Paul.*

All as in the Office of Saints, except,

Invitatory.

THis Day was the great Apostle of the Gentiles miraculously converted to the Christian Faith. *Alleluja.*

1. This Day did our Lord appear from Heaven, in a glorious Light, to the great Astonishment of the Persecutor Saul, and those that travell'd with him, and in a most stupendous Manner brought him over to the Christian Faith.

2. So that hence forward he became a chosen Vessel to bear the Name of Christ, before the Gentiles, and Kings, and the Children of Israel.

3. He undauntedly preach'd the Faith he had once destroy'd, and laboured more abundantly for its Propagation, and at length laid down his Life in Defence of it. *Alleluja, Alleluja.*

Antiphon.

To Day the Apostle St. Paul bowed his Head to the Sword, *Alleluja*; and went
to

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to Christ, who so miraculously had called him. *Alleluja, Alleluja.*

V. He has preached, and lived, and died.

R. And received his eternal Reward.

Let us Pray.

O GOD, who hast made the Light of thy Gospel to shine through the World, by the Preaching of thy blessed Apostle *St. Paul*, whose miraculous Conversion we now thankfully commemorate ! Grant, we humbly beseech thee, that we may always keep in mind, and diligently practise the Doctrines he taught, and may resolutely follow his Example, and being faithful unto Death, may at last receive a crown of Life, and Glory in the highest Heavens, through Jesus Christ our Lord, and only Saviour. *Amen.*

Feb. 2. Candlemas.

All as in the Office of Saints, except,

Invitatory.

To Day our blessed Lord was presented in the Temple, Alleluja. Come let's adore him.

1. **T**O Day, the blessed and holy Mother of God, in most humble Obedience, perform'd the common Rites of Purification,

rification, and presented her most humble Child *Jesus* in the Temple, and for the little Price of Five Shekels, redeem'd the World's inestimable Redeemer. *Alleluja.*

2. To Day the devout *Simeon* took our Lord in his Arms, and knowing that nothing now could make him happier, but the Joys of Heaven, sung aloud this glad Farewel to all the World: *Now lettest thou thy Servant depart in Peace, according to thy Word, for mine Eyes have seen thy Salvation. Alleluja.*

3. To Day the holy Widow, and Prophetess *Anna*, who had spent her Life in Fasting and Prayer, and in the Service of the Temple, came happily in, and saw our Lord, and spake gloriously of him to all that expected the Redemption of *Israel.* *Alleluja.*

Antiphon.

Behold the Lord, thy mighty Governour, comes into his holy Temple; be glad, O *Sion*, and rejoyce to meet thy God.

V. He comes in the Disguise of a poor Child;

R. Yet has he provided those that discern'd, and attest him.

Let us Pray.

O GOD, who vouchsafest us this Day to commemorate the blessed Virgin's presenting in the Temple herself to be purified, and her Son to be redeemed, according to the Law ! Give us Grace, we beseech thee, to adore, and praise the Condescension of thy Providence, that by such great Examples teaches us our Duty ; and, we beseech thee, grant us Grace so to follow them, that by our Lives, as well as Words, we may confess our Lord Jesus Christ thy Son, to be the Light of the *Gentiles*, and the Glory of thy People *Israel* ; who, with thee, and the Holy Ghost, liveth and reigneth, One God, World without End. *Amen.*

*Ash-Wednesday.**All as in the Office of Wednesday, except,**Invitatory.*

COME let us fast, and mourn, and pray ; for our Lord is merciful, and just.

1. Remember, O Man, that Dust thou art, and to Dust thou shalt return.

Say

Say this one Antiphon before and after every Psalm at Mattins, and Vespers, Lauds, and Compline.

Antiphon.

All Flesh is Grass, and the Pride thereof as the Flower of the Field, the Flower fades; the Grass withers, the Body dies, and leaves the naked Soul to Judgment.

V. Remember Man, that Dust thou art.
R. And to Dust thou shalt return.

Let us Pray.

O God, by whose Providence thy Church introduces the sober Discipline of *Lent*, with the Consideration of our Mortality, that Dust we are, and to Dust we shall return! Grant, that the Meditation of the Sufferings, and Cross of our Redeemer, may lay all proud Conceits in the Dust, and make our selves feel that we are highly honoured, if by whatever Crosses, or Self-denial, or Mortifications here, we partake of thy eternal Glory hereafter, thro' the Merits of our Lord and Saviour. *Amen.*

Feb. 24. *St. Matthias.*

All as in the Office of Saints, except,

1. **L**ET them that stand take heed lest they fall: *Judas* was an Apostle, yet betray'd his Master, and died in Despair, and another took his Office.

2. The Eleven appointed Two for the vacant Apostleship, *Barsabas*, and *Matthias*, and gave them Lots, and pray'd.

3. They pray'd, Thou, Lord, that knowest the Hearts of all Men, shew, of these Two, one whom thou hast chosen; and the Lot fell on *Matthias*.

Antiphon.

The Lot fell on *Matthias*, a continual Follower of Jesus, from the Baptism of *John*, till the Day of his Ascension, and he was numbred with the Eleven Apostles.

V. He lived their Life, and died their Death.

R. And sits with them in Glory to judge the Twelve Tribes of *Israel*.

Let

Let us Pray.

O GOD, by whose special Grace the blessed *Matthias* was chosen to supply the Room of the Traytor *Judas*, and compleat again the Number of the Apostles! Grant, we humbly beseech thee, our celebrating his Memory may raise our Ambitions by following his Vertues, to fill up the Breaches made by our falling Brethren, and help to accomplish the happy Number of thine Elect, through our Lord Jesus Christ thy Son, who, &c.

March 25. *The Annunciation.*

All as in the Office of our Saviour, except,

Invitatory.

TO Day the eternal Word was Flesh
Come let's adore him.

1. To Day the Arch-Angel was sent from God to the Virgin *Mary*, and presented her his honourable Salutation: *Hail, full of Grace, our Lord is with thee ; blessed art thou among Women.*

2. Behold, thou shalt conceive, and bear a Son; and thou shalt call his Name *Jesus*; he shall be great, and called the Son of the

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Mess

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Most High; and of his Kingdom there shall be no End.

3. Then blessed *Mary* said, *Behold the Handmaid of the Lord, be it unto me according to thy Word.*

Antiphon.

To Day the Holy Ghost came upon the blessed Virgin, and the Angel said, The Most High shall over-shadow thee, &c. And *Mary* said, Behold the Hand-maid of the Lord, be it to me according to thy Word.

V. The Angel said, Hail, *Mary*, full of Grace.

R. Holy *Elizabeth* saith, Blessed art thou among Women.

Let us Pray.

O Eternal God, who didst send thy holy Angel in Embassy to the holy Virgin, Mother of our Lord, to manifest the Incarnation of thine eternal Son! Give us all her Purity, Modesty, Piety, Prudence, and Obedience; that we may conceive our blessed Saviour in our Souls, nourish him with most ardent Affections, and bring him forth in a Life of Piety, and Obedience, that he may dwell in us, and we in him for ever. *Amen.*

Passion-

Passion-Sunday.

All as in the Office of our Saviour, except,

Invitatory.

BEhold the Passion of our Lord draws
nigh, *Come let's adore him.*

1. O that my Head were Waters, and
mine Eyes a Fountain of Tears, that Day
and Night I might weep for my own Sins,
and for my Saviour's Sufferings.

2. What, O my Jesu, could our Weak-
ness want, that thou hast not done? What
could our Malice invent, that thou hast not
suffered?

3. Far be it from us to glory in any thing
but the Cross of Christ, by whom the
World is crucified to me, and I unto the
World.

*Instead of Lessons, read the Passion according
to St. Matthew, Chap. 26, and 27.*

Antiphon.

Look up, O my Soul, on thy crucified
Lord, look up, and see the utmost Extre-
mity of Divine Love; already he had car-

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ried on to a fair Degree the Work of our Redemption, in Fasting, and Praying, in Travelling, and Preaching, in doing Miracles, and bearing Injuries; but now to finish all with an incomparable Charity, he suffers even Death it self, and Death upon the Cross.

V. What. O Jesu, could our Weakness want, that thou hast not done!

R. What could our Malice invent, that thou hast not suffered!

Let us Pray.

O God, who by the mortifying Discipline of *Lent*, hast graciously dispos'd us for that solemn Season of closer Preparation to celebrate the Memory of our Saviour's bitter Passion! Make us now, we beseech thee, so devoutly attend to, and thoroughly meditate every Circumstance of this dear Mystery, that it may melt our Hearts with such tender Compassion, as may kill in us all Sin, the sole Cause of his Sufferings, and fit us by perfect Love of him, for a happy part in his glorious Resurrection, thro' the same Jesus Christ our Lord. *Amen.*

Say this Ant. V. R. and Prayer all the Week following, and Monday, Tuesday, and Wednesday in H. Week, immediately after the Prayer of the Day, at Lauds, and Vespers. Then Friday Responsories.

Palm-

Palm-Sunday.

All as in the Office of our Saviour, except,

Invitatory.

TO Day our Saviour entered *Jerusalem*
in Triumph; Come let's adore him.

1. Rejoyce, O Daughter of *Sion*; shout
for Gladness, O Daughter of *Jerusalem*!
behold thy King comes to thee, Meek, and
sitting upon an Ass, &c.

2. Straw the Way for his Triumph, and
cry aloud; *Hosanna*, blessed is he that cometh
in the Name of the Lord.

3. Lift up thy Voice, and cry; this is
the Lord, whom we have long expected;
he himself is come to redeem us; Come
let us rejoyce in his Salvation.

Antiphon.

And the Multitude that went before
him, and that followed, after, cry'd, *Hosanna*
to the Son of *David*; blessed is he that cometh
in the Name of the Lord, *Hosanna* in
the highest.

V. Then

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V. The Stones would have cry'd so,
should they have held their Peace.

R. And ow'd the divine Author of so
many gracious Miracles.

*Instead of Lessons, Read St. Matt. 21. to
Ver. 17.*

Let us Pray.

O God, who by this Day's Solemnities
reviv'st to us the Memory of our Sa-
viour's Triumph, ushering in his Passion,
Teach us we beseech thee, from this per-
fect Instance, the Fickleness of this World's
chiefest Glories, and mortifie in us our E-
steem of its best deserved Applauses, and
bring our Hearts chearfully to expect a
Cross after them, as the highest Way to
our eternal Glory with thee, through the
same our Lord Jesus Christ thy Son, who
liveth, and reigneth with thee, and the
Holy Ghost, ever One God, World with-
out End. *Amen.*

*On Monday in Holy Week, instead of Les-
sons, read the Passion, according to St. Luke
which begins Chap. 22. and ends Chap. 23.
Ver. 53.*

*On Tuesday, instead of Lessons, read the
Passion according to St. John, in the 18th
and 19th Chapters.*

*On Wednesday, the Passion according to
St. Mat. in the 26, and 27 Chap.*

Maun-

Maunday-Thursdai.

All as in the Office of Thursday, but omit all Antiphons, Hymns, and Glory be, &c. instead whereof at the End of every Psalm say, kneeling, Christ was made for us obedient to Death; and instead of Lessons, read the Passion according to St. Mark, which begins Chap. 14. Ver. 12. and ends Chap. 15. Ver. 46.

When you have done the Third Psalm at Lauds, say this following Antiphon, and so to the End.

Antiphon for Benedict.

Our Lord Jesus rising from Supper, laid aside his Garments, and took a Towel, and girded himself: After that, he poureth Water into a Basen, and began to wash the Disciples Feet, and to wipe them with the Towel wherewith he was girded. After he had wash'd their Feet, and had taken his Garments, and was set down again, he said unto them, Know ye what I have done unto you? Ye call me Master, and Lord, and ye say well; for so I am. If I then, your Lord, and Master have washed your Feet, ye also ought to wash one another's Feet: For I have given you an Example, that ye should do as I have done to you.

Say

Say the Cant. and Ben. then repeat the Ant. then kneel, and say, Christ was made for us obedient to Death. Our Father, &c. then,

V. Have Mercy upon me, O God, after thy great Goodness.

R. And according to the Multitude of thy Mercies do away mine Offences.

V. Wash me thoroughly from my Wickedness, and cleanse me from my Sin.

R. For I acknowledge my Faults, and my Sin is ever before me,

V. Against thee only have I sinned, and done this Evil in thy Sight, that thou mightest be justified in thy saying, and clear when thou art judged.

R. Behold, I was shapen in Wickedness, and in Sin hath my Mother conceived me.

V. But lo, thou requirest Truth in the inward parts, and shalt make me to understand Wisdom secretly.

R. Thou shalt purge me with Hyssop, and I shall be clean, thou shalt wash me, and I shall be whiter than Snow.

V. Thou shalt make me hear of Joy and Gladness, that the Bones which thou hast broken, may rejoyce.

R. Turn thy Face from my Sins, and put out all my Misdeeds.

V. Make me a clean Heart, O God, and renew a right Spirit within me.

R. Cast

R. Cast me not away from thy Presence,
and take not thy holy Spirit from me.

V. O give me the Comfort of thy Help
again, and stablish me with thy free Spirit.

R. Then shall I teach thy Ways unto the
Wicked, and Sinners shall be converted
unto thee.

V. Deliver me from Blood-guiltiness, O
God, thou that art the God of my Health
and my Tongue shall sing of thy Righteous-
ness.

R. Thou shalt open my Lips, O Lord,
and my Mouth shall shew thy Praise.

V. For thou desirest no Sacrifice, else
would I give it thee, but thou delightest
not in Burnt-offerings.

R. The Sacrifice of God is a troubled
Spirit, a broken and contrite Heart, O
God, shalt thou not despise.

V. O be favourable and gracious unto
Sion, build thou the Walls of *Jerusalem*.

R. Then shalt thou be pleased with the
Sacrifice of Righteousness, with the Burnt-
offerings, and Oblations, then shall they
offer young Bullocks upon thine Altar.

Look down, O Lord, we beseech thee
on this thy Family, for which our Lord
Jesus Christ vouchsafed to be betray'd into
the Hands of the Wicked, and undergo the
Torments of the Cross, who with thee,
and the Holy Ghost, liveth, and reignth one
God, World without End. *Amen.*

So

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*So end the Lauds and Vespers for these
Three Days.*

Antiphon for Magnificat.

Our Lord Jesus the same Night in which he was betray'd, took Bread : And when he had given Thanks, he brake it, and said, Take, eat, this is my Body, which is broken for you; this do in remembrance of me. After the same Manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my Blood : This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come.

Christ was made for us obedient to Death.

*Our Father, &c. Have Mercy, &c. Look
down, &c.*

*At Compline, begin with the first Psalm,
without Ant. and instead of Glory be, &c.
say, Christ was made, &c.*

*Our Father, &c. Have Mercy, &c. Look
down, &c. and so for the Two following
Days.*

Good

Good-Friday.

All as in the Office of Friday, omitting all Ant. Hymns, and Glory be, &c. instead whereof at the End of every Psalm say kneeling, Christ was made for us obedient to Death, even the Death of the Cross.

Instead of Lessons, read the Passion according to St. Luke, Chap. 22. and Ends 23. V. 53.

At the End of the Third Psalm, at Lauds and Vespers, say this following Ant. for Ben. and Magn.

LOOK up my Soul, on thy crucify'd Lord; look up and see the utmost Extremity of Divine Love: Already he had carried on, to a fair Degree the Work of our Redemption, in Fasting, and Praying, in Travelling, and Preaching, in doing Miracles, and bearing Injuries; but now to finish all with one incomparable Charity, behold he suffers even Death it self, and Death upon the Cross.

Recite the Cant. repeat the Ant. Then kneel and say,

Christ was made for us obedient to Death, even the Death of the Cross.

Our

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Our Father, &c. Have Mercy, &c. Look down, &c. and so end as on Maunday-Thursdai.

Holy Saturday.

All as in the Office of Saturday, omitting all Ant. Hymns, and Glory be, &c. instead whereof at the End of every Psalm say kneeling,

CHrist was made for us obedient to Death, even the Death of the Cross; wherefore God has also exalted him, and given him a Name above every Name.

Instead of Lessons, read the Passion according to St. John, in Chap. 18, 19.

At the End of the last Psalm at Lauds, and Vespers, say this following,

Antiphon for Ben. and Mag.

Death is swallowed up in Victory. O Death, where is thy Sting? O Grave, where is thy Victory? The Sting of Death is Sin, and the Strength of Sin is the Law. But Thanks be to God, who givest us the Victory, through our Lord Jesus Christ. Therefore let us be stedfast, unmoveable, always abounding in the Work of the Lord, for as much as we know, that our Labour is not in vain in the Lord.

Re-

*Recite the Cant. repeat the Ant. Then kneel,
and say,*

Christ was made for us obedient to
Death, even the Death of the Cross, &c.

Our Father, &c. Have Mercy, &c. Look
down, &c. and so end as at Maunday
Thursday.

Easter-Day.

All as in the Office for Sunday, except,

1. **C**Hrist is risen from the Dead, *Alleluja*;
and become the first Fruits of them
that slept. *Alleluja.*

2. The Lord of Life is risen again, *Alleluja.*
and hath cloathed himself with immortal
Glory. *Alleluja.*

3. He that raised up Jesus, will also raise
us up, *Alleluja*; and refine our vile Flesh
into the Likeness of his glorious Body.
Alleluja.

Antiphon.

Worthy is the Lamb that was slain to
receive Power, and Honour, and Worship,
O o Blessing

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Blessing, and Glory: Therefore Blessing, Honour, Glory, and Power be to him that sitteth upon the Throne, and to the Lamb for ever, and ever. *Amen.*

V. O Death, where is thy Sting?

R. O Grave where is thy Victory.

Let us Pray.

O GOD, whose gracious Providence restores thy Church the Face and Voice of holy Exaltation, by the triumphant Festival of our Saviour's Resurrection! Grant, we humbly beseech thee, that the Joy, that shines in our Looks, may flame in our Hearts, and by purifying them, make us, O Jesu, worthy thro' thy Merits of those high and glorious Hopes, so firmly seal'd to us by this Day's Miracle, of rising again at last from our Graves, and rejoicing thenceforth for ever in a State of blissful Immortality, through Jesus Christ our Lord. *Amen.*

Easter-Monday, and Tuesday, and all Sundays after, until the Ascension.

All as in the Office of Sunday, except,

1. **O**UR Lord that was dead, and buried, rose again the Third Day, *Alleluja*; loosing the Bonds of Death and Hell, as it was impossible he should be holden of them. *Alleluja.*

2. He

2. He left his Grave, but not our Earth, *Alleluja*, till he had raised a Cloud of Witnesses to his Resurrection, *Allelnja*.

3. Every Day of Forty he appeared to some or other of his Disciples, *Alleluja*, to confirm their Faith, and open their Understandings, and to prepare their Hearts to bear his Ascension, *Alleluja*.

Antiphon.

Christ the Third Day rose again, according to the Scriptures, and was seen of *Cephas*; after that of the Eleven, then of more than Five Hundred Brethren together; moreover of *James*, and of all the Apostles.

V. Thy Testimonies, O Lord, are render'd most certain,

R. By so great a Cloud of Witnesses encompassing us.

Let us Pray.

O God, whose gracious Providence established the great Article of Faith in our Lord's Resurrection, by his frequent conversing with his Disciples, and Followers, the Space of Forty Days after, in all convincing Proofs! Grant, we humbly beseech thee, that by its proper Effects, our rising from dead Works, we may have our Conversation every way worthy of firm Believers of it, and rise again on that great Day in Glory, when no longer by

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Faith, but with these very Eyes we shall see him for ever; who, with thee, and the Holy Ghost, liveth and reigneth, One God, blessed for evermore. *Amen.*

St. Mark the Evangelest.

All as at the Office of Saints, except,

1. **B**lesséd art thou, faithful Writer of the Gospel of Peace, and Doer of the Work of an Evangelist, planting the Gospel at *Alexandria*.

Antiphon.

This is one of the blessed Apostles, that before the Throne rest not Day or Night, saying, Holy, holy, holy, Lord God Omnipotent, who was, and is, and is to come.

V. How beautiful are the Feet of those,

R. That bring the glad Tidings of the Gospel of Peace!

Let us Pray.

O God, who most graciously summonest thy Church to special Devotions, by the Feast of thy Son's blessed Disciple and Evangelist *St. Mark!* Vouchsafe us, we humbly beseech thee, both in Heart to adore thy Providence for so glorious an Instrument of propagating the History of our Salvation to us, and in our Lives duly to copy out, and shew our Faith in his Gospel,

Gospel, through Jesus Christ our Lord, who, with thee, and the Holy Ghost, ever liveth, and reigneth, one God, World without End. *Amen.*

May 1. *St. Philip, and James.*

All as at the Office of Saints, except,

1. **N**OW it sufficeth thee, *Philip*, our Lord hath shewn thee the Father, and henceforth, and for ever thou shalt see him Face to Face. *Alleluja.*

2. And thou, holy *James*, Brother of our Lord, art graciously happy in enjoying for ever the same blisful Vision. *Alleluja.*

3. These are Two of those precious Stones that found, and adorn the Heavenly *Jerusalem*. *Alleluja.*

Antiphon.

St. Philip the powerful Apostle of the *Scythians*, both crucified, and stoned, ascended to his Master. And blessed *James*, the long revered Bishop of *Jerusalem*, thrown down from the Top of the Temple, and brain'd with a Club, breath'd out his Soul in Prayer for his Murtherers.

V. The senseless World thought their End dishonourable.

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R. But behold their Lot is among the Blessed.

Let us Pray.

O God, by whose Grace the blessed Apostles, St. Philip, and St. James, watered with their Blood the Heavenly Seed, which they had, with long Sweat, sown over the World! Redouble, we beseech thee, the Devotions of thy Servants, by celebrating together their happy Memories; and grant, that our Faith, so gloriously confirm'd, may fructifie into holy Lives and Deaths, through Jesus Christ our Lord. *Amen.*

Ascension-Day.

All as at the Office of our Saviour, except,

Invitatory.

TO Day our glorious Jesus ascended into Heaven, *Alleluja.* Come let's adore him.

1. I have finished the Work which my Father gave me to do; and now it is time I return to him that sent me. Let not your Hearts be troubled, I go to my Father, and your Father; my God, and your God, *Alleluja.*

2. Let

2. Let not your Hearts be troubled, I go to prepare a Place for you; and I will come again, and receive you to my self; that where I am, there you may be also, *Alleluja.*

3. In the mean while, I will not leave you desolate, but will pray to the Father, and he shall give you another Comforter, the Spirit of Truth, to dwell with you for ever.

Antiphon.

Why stand we looking downwards on the Things of this World? Behold our Lord is ascended into Heaven, and sits in Glory at the Right-Hand of the Father, *Alleluja.* Why stand we idle, with our Accounts unprepared? Behold, the same Jesus shall come again to judge the Quick and the Dead, and give to every one according to his Works. *Alleluja, Alleluja.*

V. All his Disciples saw him elevated, till a Cloud received him out of their Sight.

R. All the World shall see him coming in the Clouds of Heaven, with much Power and Majesty, *Alleluja.*

Let us Pray.

O God, who hast inspired thy Church, to celebrate this Day the Memory of

our Saviour's Ascension, when having finished on Earth the great Work of our Redemption, he carried up his glorified Humanity above the Clouds to its eternal Rest! Grant, we beseech thee, that taking off our Eyes from the Vanities here below, we may stand continually looking after him into Heaven; and heartily expecting his Appearance thence again at the last great Day, may be always ready to obey his Call, and meet him in the Clouds, and follow him into those blissful Mansions, which he went to prepare for us at thy Right-Hand for evermore, through the same our Lord Jesus Christ, who, with thee, and the Holy Ghost, liveth and reigneth, One God, World without End. *Amen.*

Whitsunday, Monday, and Tuesday
All as in the Office of the Holy Ghost.

Trinity-Sunday.

All as in Sunday's Office, except,

Invitatory..

Come let us adore the Sacred Trinity, Three Persons, and One God. Alleluja.

1. **T**HERE are Three that bear Witness in Heaven, the Father, the Word, and the Holy Ghost, and these Three are One. *Alleluja.*

2. The

2. The Father is God, the Son is God, and the Holy Ghost is God, yet not Three Gods, but One God. *Alleluja.*

3. In this adorable Trinity none is before or after other, none greater or less than other, but all the Three Persons are co-equal, and co-eternal, *Alleluja*

Ant.] To thee the eternal Father, made by none; to the increated Son, begotten by the Father alone; to thee the blessed Spirit, proceeding from the Father, and the Son; one holy consubstantial, and undivided Trinity, be ascrib'd all Power, and Wisdom, and Goodness, now, and for ever. *Alleluja.*

V. Holy, Holy, Holy, Lord God of Sabaoth;

R. Heaven and Earth are full of the Majesty of thy Glory. *Alleluja.*

Let us Pray.

O Eternal Father, who by the visible Descent of thy Son to redeem the World, and of thy Holy Spirit to sanctifie the Elect, hast wonderfully made thy Church's own Experience facilitate our Faith of the incomprehensible Trinity! Grant us, we beseech thee, in Heart, and Voice, to profess this high and supernatural Truth, and rejecting all the fallacious Suggestions of short Reason, humbly to Adore thee, Three co-equal Persons, in the

the same indivisible Deity; till we come hereafter to thy blissful Presence, and see the Myſtery reveal'd in thine own glorious Face, through our Lord Jesus Christ thy Son, who, with thee, and the Holy Ghost, liveth and reigneth ever One God, World without End. *Amen.*

June. 24. St. John Baptist.

All as in the Office of Saints, except,

1. **T**His is the great Harbinger of the World's Redeemer, the miraculous Son of Age and Barrenness. *Alleluja.*

2. in his Mother's Womb he was sanctified, and in his Nativity many shall rejoice. *Alleluja.*

3. This is that shining burning Light, who despising the Pleasures and Conveniences of the World, chose his Garments of Camels Hair, a Leathern Girdle about his Loins; and his Meat was Locusts, and wild Honey. *Alleluja.*

Ant.] This is that Prophet, and more than a Prophet, of whom our Lord said, *Among them that are born of Women, there hath not risen a greater than John the Baptist, yet he, that is least in the Kingdom of Heaven, is greater than He.* *Alleluja.*

Let

Let us Pray.

O God, whose gracious Providence, summons us this Day, to celebrate the Nativity of the great St. *John Baptist* ! Grant, we beseech thee, that as we fulfil the Prophecy of thy Holy Angel, by rejoycing in his Nativity, we may improve both our selves, and others, by imitating his Life, while every one of us in our several Capacities faithfully endeavour to learn of him, those excellent Lessons of Retir'dness, Mortification, Humility, and Self-denial, Zeal for Justice, and a generous Industry of Charity in all our Actions, thro' our Lord Jesus Christ, who, with Thee, and the Holy Spirit, liveth and reigneth, ever One God, World without End. *Amen.*

June 29. St. Peter.

All as in the Office of Saints, except,

1. **T**His Day was the Apostle St. *Peter* put to Death upon the Cross, after the Example of his Blessed Lord, and Master.

2. This Pattern he left us of suffering for the Doctrine he taught, and in the Service of the same Lord whom he had Preached.

3. For him did Christ our Redeemer Pray, *That his Faith might not fail*; him did he

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he commission to feed his Sheep, and admonish'd him, when he was converted to strengthen his Brethren.

Ant.] Simon Peter both preach'd the Gospel, and dy'd for it, confirming with his Blood the Truths he had delivered; and ascending the Cross faithfully, finished the Course of his Apostleship. *Alleluja, Allel.*

V. He faithfully finish'd the Office where to he had been ordained.

R. And went to receive his great Reward. *Alleluja.*

Let us Pray.

O God, who sentest forth thy Apostle St. Peter to feed thy Flock, enabling him moreover to seal the Truth with his Blood! Grant, we beseech thee, that all the Bishops and Pastors of thy Church may duly imitate both the Soundness of his Doctrine, and his steddy Zeal for thy Glory, and the Salvation of Men, and that we, and all thy People may diligently attend to, and practice what they teach, through Jesus Christ our Lord, and only Saviour. *Amen.*

July 25, St. James.

All as in the Office of Saints except,

1. **N**O sooner was James the Son of Zebedee call'd by our Lord, but he immediately obey'd; and left Nets, and Boats, and Father, and all to follow Jesus. *Alleluja,*

2. He

2. He so follow'd Jesus, that he alone deserved to be admitted, with *Peter* and *John*, the most priviledg'd Apostles; to most important privacies of his Master. *Alleluja.*

3. He frankly posess'd the Divinity of his Saviour, and for his Chearfulness to lose his Head for it, converted his Accuser to be his Companion in his Martyrdom. *Alleluj.*

Ant.] This was a Son of Thunder, one of our Lord's Brethren, and best belov'd; whom to please the *Jews*, King *Agrippa* sent, the first of the Apostles, a Martyr to his Master. *Alleluja.*

V. Blessed *James* now enjoyes his Mother's Desire,

R. Seated at the Right-Hand of Jesus in his Kingdom.

Let us Pray.

○ God, who by the Feast of the Holy Apostle *St. James*, revivest in us the Memory of thy great Mercy to the World in so glorious an Example of readily following our Saviour, both in this Life, and out of it! Grant us, we humbly beseech thee, at the Call of thy Grace, the same Readiness to quit our Nets, and all Intanglements of Worldly Affections, and Interest, and apply our selves wholly, both to become our selves, and render others also worthy Disciples of our Lord Jesus Christ, who, with thee, and the Holy Ghost, liveth and reigneth, ever One God, World without End. *Amen.* Aug-

Aug. 24 *St. Bartholomew.*

All as in the Office of Saints, except,

1. **H**IS Skin, and all he had, and even Life it self, *St. Bartholomew* freely gave for the Testimony of the Truth, and for the Love of Jesus. *Alleluja.*

2. At the last Day he shall rise, and be cloathed again with his Skin, and in his Flesh he shall see God. *Alleluja.*

3. His Body must expect for a time in Hope ; but his Soul went immediately away to enjoy the blissful Vision. *Alleluja.*

Antiphon.

This is that wise Apostle, who gladly put off his Skin, to enter in at the streight Gate, and quitted his Head it self, to receive a Crown of Glory. *Alleluja.*

V. He now triumphs with those who come out of great Tribulation ;

R. Cloathed in Robes washed white in the Blood of the Lamb.

Let us Pray.

O God, who by the Martyrdom of thy blessed Apostle *St. Bartholomew*, refreshest in our Memories the glorious Attestations which thy Providence has vouchsafed the World for confirmation of thy Truth ! Grant us, we beseech thee, with such

such Concern to reflect on the excessive Pains he took, and suffered, for propagating the Gospel, and the superabundant Reward he now enjoys in thy blissful Presence, that our Faith may be strengthen'd, and more actively apply'd, to carry us on in the same Race, to the same happy End, thro' our Lord Jesus Christ, who liveth, and reigneth with thee, and the Holy Ghost, ever one God, World without End. *Amen.*

Sept 21. St. Matthew.

All as in the Office of Saints, except,

1. **B**E not discouraged, O my Soul, nor make thy past Offences unpardonable by despair.

2. This is he who of a Sinner became a Preacher; and of a Publican was called to be an Apostle.

3. Fear not the Power of the Grace of God, but take heed of delaying to embrace it; take heed of refusing to obey it; take heed of relapsing into the Sins of which thou hast repented.

Ant.] St. Matthew, the Publican, busie at his Office, call'd by Jesus, but in passing by, straight arose, left all, and followed him. A wise Example to Sinners! And Jesus vouchsafed to feast at his House, with a great Number of Publicans, for Encouragement to Converts. *V. Our*

V. Our Lord came not to call the Righteous,

R. But Sinners to Repentance.

Let us Pray.

O God, whose powerful Call drew *Matthew*, the Publican, from the very Receipt of Custom, to become an eminent Apostle, and Evangelist in the Church! Grant us, we beseech thee, in celebrating the blessed Memory of his Life and Death, worthy his high and extraordinary Vocation, to advance thy Praise for so glorious an Example of thy Grace; and that complying readily, and faithfully with it, we may forsake all to follow thee, through our Lord Jesus Christ. *Amen.*

Sept. 26. St. Michael.

All as in the Office of Saints, except,

Invitatory.

Come let's adore the King of Angels.

1. **H**E has commanded his Angels to minister for our Good. They shall bear us in their Hands, least at any time we dash our Feet against a Stone. *Alleluja.*

2. Take

2. Take heed that you despise not one of these little ones, saith our Lord, for their Angels continually behold the Face of my Father. *Alleluja.*

3. In the Sight of thy Angels will I sing unto thee, O my God, *Alleluja.* I will adore in thy holy Temple, and confess unto thy Name. *Alleluja.*

Antiphon.

Let all the Angels, Arch-Angels, and Thrones, praise our Lord; let all Dominations, Principalities, and Powers praise him; let all the Heavenly Host of Cherubin and Seraphin praise him, O all you glorious Choirs of blessed Spirits praise him, and magnifie him for ever. *Alleluja, Alleluja, Alleluja.*

V. Let us praise the Lord for those ministering Spirits.

R. Let us praise him for all the Benefits we receive by them.

Let us Pray.

O God, who this Day callest us by the Voice of thy Church to commemorate all the glorious Host of Heaven, who by thy Appointment, assist thy Elect against the Powers of Darknes! Grant us Grace, we beseech thee, to adore, and

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praise

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praise thee for their Ministry, and Protection, that we may, with firmer Hope, pursue the holy Ways of encreasing their Joy, by advancing our own Bliss, through our Lord Jesus Christ thy Son, who, with thee, and the Holy Ghost, liveth and reigneth, ever One God, World without End. *Amen.*

Octob. 18. *St. Luke.*

All as in the Office of Saints, except,

1. **W**E commemorate this Day the great Apostle's Disciple, and constant Companion of all his Travels, *Alleluja.*

2. We celebrate his Glory, who deserved to be divinely recorded; Luke, *The most dear Physician, and Brother, whose Praise is in the Gospel throughout all the Churches, Alleluja.*

3. To his inspired Pen we owe the Gospel, and a faithful History of the Beginning of the Church, in the *Acts of the Apostles, Alleluja.*

Antiphon.

Worthy is this blessed Evangelist of high Honour in the Church; whom the Doctor
of

of the *Gentiles* chose one of his chiefest Instruments to build it.

V. He is the third of those inspired Writers,

R. Who have written the Gospel of Jesus Christ.

Let us Pray.

O God, whose special Grace rendered *Luke* the Physician a glorious Disciple, and Evangelist, by first curing himself, and then happily applying all his Life, and Power to the Cure of other Souls! make us, we beseech thee, by his blessed Memory, willing to emulate his Gifts, and follow his Example in sanctifying, if not changing, our Temporal Vocations, to the highest Spiritual Advantage of our selves and others, through our Lord Jesus Christ thy Son, our alone Saviour, who, with thee, and the Holy Ghost, liveth, and reigneth, ever One God, World without End. *Amen.*

St. Simon, and Jude.

All as at the Office of Saints, except,

1. **T**Hese are they that planted the Church of God with Preaching, and settled it with Miracles, and watered it with their Blood. *Alleluja.*

2. They ventured their Lives among barbarous Nations, and converted vast Regions to the Faith of Christ, *Alleluja.*

3. They rejected the Flatteries of the World, and despised the Menaces of their Persecutors, and now for all they did, and for all they suffered, are eternally rewarded, *Alleluja.*

Antiphon.

The Disciple is not above his Master, nor the Servant above his Lord; it sufficeth the Disciple if he be as his Master, and the Servant as his Lord.

V. If they have blasphemed, and slain the Master of the House,

R. How much more them of his Household?

Let

Let us Pray.

O God, who by a glorious Martyrdom called'st the blessed Apostles, *Simon* and *Jude*, from their eminent Labours in thy Vineyard, to blisful Rest in thy Kingdom! Grant us thy Grace, we beseech thee, to improve this devout Opportunity of celebrating their Memories, both by praising thee for such excellent Instructors, and pressing more lively on our selves their saving Doctrine and Examples, thro' our Lord and Saviour Jesus Christ. *Amen.*

Nov. 1. All-Saints,

All as in the Office of Saints.

After the Prayer of the Day at Lauds, and Vespers, say on all Week-Days in Lent, till Passion-Sunday,

Antiphon.

LET us follow, as we may, our Divine Master, in his Forty Days Retirement and Fasting, who needed not (as we) the Means of Religion, but all he did was for our Example, (not for the Miracle, but the Duty) that we might learn to fly from the Danger of Occasions to Sin, and taky away the Fewel of our Passions, and be

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using

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using to contradict the Appetite of Sense;
inure our selves to obey the Commands of
Reason.

V. Now let us take a holy Revenge on
our past Sins.

R. And strive for the future to bring
forth Works meet for Repentance.

Let us Pray.

O God, who hast called us to lighten
the Weight of our corrupt Bodies,
which press down our immortal Souls, by
the long and solemn Abstinence of Forty
Days! Grant us, we beseech thee, con-
scientiously to observe this wholesome Disci-
pline prescribed to us by the Church; and
with due Mortification of our Flesh, so to
quicken our Spirits by frequent Devoti-
ons, that all our carnal Appetites may be
fitted for Burial in our Saviour's Grave,
and all our Affections ready to rise with him
to Immortality, at those Sacred Feasts, for
which this Season is to prepare us, through
our Lord Jesus Christ. *Amen.*

On

*On the Saints Eves, which are kept
with Fasting.*

Antiphon.

BEfore Prayer prepare thy Soul ; and be not as one that tempts God. Behold the Feast of — is at hand, let us timely prepare our Hearts to entertain it, that so gracious a Help to Devotion be not lost upon us.

V. In vain we commemorate the Joys, of the Saints, when we do not imitate their Vertues.

R. In vain do we keep their Feasts, if we do not practice those Self-denials, Mortifications, and Fasts, which help'd to bring them to Bliss.

Let us Pray.

O God, who inspirest thy Church, to sanctifie the Year with Festival Memorials of our Saviour, and his most exemplary Followers, and to excite, and introduce our Devotions to each Feasts, by the wholesome Discipline of a Religi-

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ous Fast ! Grant to thy Servants, we most humbly beseech thee, by this Day's obedient Mortification of our carnal Appetites, to call in, and purifie our Souls, and fitly dispose them for the fruitful Celebration of to Morrow's great Solemnity, through our Lord Jesus Christ thy Son, who with thee, and the Holy Ghost, liveth, and reigneth ever One God World without End. *Amen.*

Ember-Days.

Antiphon.

THE Harvest is great, but the Labourers are few ; pray ye therefore the Lord of the Harvest, that he would send forth Labourers into his Harvest.

V. How shall we hear without a Preacher?

R. And how shall they preach unless they be sent ?

Let

Let us Pray.

O God, by whose Providence thy Church from ancient Times has set apart Four solemn Seasons of conferring Holy Orders upon chosen Persons, to supply the Faithful with a Succession of Priests and Deacons, and enjoyn'd us all with extraordinary Devotions, to implore thy special Assistance to a Work, which so much concerns us all! Hear, we most humbly beseech Thee, thy Servants, who by the Mortification of our Bodies, desire to increase the Fervour of our Prayers. O give the Bishops of ours, and all other Churches the Grace of discerning Spirits, that they may ordain only such, as are indeed fit for their Sacred Functions; and grant us the Grace of Reverence, and due Subjection to those so ordain'd, as truly sent by Thee for our Edification, through our Lord Jesus Christ thy only Son, who, with thee, and the Holy Ghost, liveth and reigneth, ever One God, World without End. *Amen.*

Rogation-Days.

Antiphon.

IF you ask the Father any thing in my Name, he will give it you, *says our Lord*, whose Word cannot fail. If you ask,

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ask, and receive not, it is because you ask amiss, saith St. James.

V. Father, thou knowest we need all these Things ;

R. But more, by these our Needs to be drawn to look up to Thee.

Let us Pray.

O God, who by thy Church hast ordained this Solemn Time of Supplication for all our Necessities ! Open, we beseech thee, thy gracious Ears to the earnest Prayers of thy unworthy Servants, and so encourage our Devotion and Obedience, by granting us those Goods which we thy Children, with Humility, and Resignation, ask of thee, our Heavenly Father, that our Souls may thirst after thee, and trust in thee, who art our All in All for ever, through our Lord Jesus Christ thy Son, who, with thee, and the Holy Spirit, liveth and reigneth, One God, blessed for ever. *Amen.*

The

*The PRAYER at Night for
a Family, reformed.*

In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

*Blessed be the Holy and undivided Trinity.
Amen.*

Our Father, &c. I believe in God, &c.

Let us Pray.

O Eternal, Infinite, and Almighty God !
whose Wisdom, and Goodness hath
vouchsafed to command us such Things, as
are necessary to fit us for everlasting Bliss,
and forbid us such as will make us eternally
miserable, we wretched Sinners, the sinful
Ofspring of our *Disobedient first Parents*,
humbly Prostrate our Souls, and Bodies,
before the Throne of thy adorable Majesty,
to accuse, and condemn our selves with
True and Hearty Sorrow, for all the Sins
of our Lives; and particularly for those
we have committed this Day by Thought,
Word, and Deed, against thy Holy Laws,
provoking most justly thy Wrath, and In-
dignation against us. We confess them
all with Shame, and Confusion of Face be-
fore Thee, humbly beseeching Thee to
have Pity upon us according to thy great
Goodness, and according to the Multitude of
thy

thy tender Mercies, blot out our Transgressions, which are exceeding many and great. But as is thy Majesty, so is thy Mercy Infinite, O Gracious Father, and therefore we beseech Thee to hear our humble Supplication, for the forgiveness of our Sins. Forgive them all, O Lord, of what kind or degree soever they be : Our Sins of Omision, and our Sins of Commission ; the Sins of our Youth, and the Sins of our riper Years ; the Sins of our Souls, and the Sins of our Bodies ; our secret, and our more open Sins ; our Sins of ignorance, and surprise, and our more deliberate, and presumptuous Sins ; the Sins we have done to please our selves, or the Sins we have done to please others ; the Sins we know, and remember, and the Sins we have forgot ; the Sins we have striven to hide from others, and the Sins by which we have made others offend ; forgive them, O Lord, forgive them all for his sake, who died for our Sins, and rose again for our Justification, and now stands at thy Right-Hand to make Intercession for us, Jesus Christ our Lord. *Amen.*

O God the Father, Creator of the World ;
Have Mercy upon us.

O God the Son, Redeemer of Mankind ;
Have Mercy upon us.

O God the H. Ghost, the Sanctifier, Comforter, and perfecter of the Faithful ;
Have Mercy upon us.

O Sacred Trinity, Three Persons, and One God ;

Have Mercy upon us.

O God the eternal fulness of all Perfection ; the over-flowing Source of all beings ; the bountiful Author of all our good ; O God, in whom we live, move, and have our being ;

Have Mercy upon us.

O God, who hast made us out of nothing after thy own Image ; who preservest us every Moment from returning again into nothing ; O God, who hast made the World for our use, and us for thy self ;

Have Mercy upon us.

O God, who hast redeemed us by the Death of thy Son, and sanctified us by the Grace of thy Holy Spirit ; O God, who hast brought us to the Knowledge of thy self in Christ, and blest us with plentiful Means of Salvation ;

Have Mercy upon us.

O God, who hast prepared a glorious Inheritance for those who love Thee, and keep thy Commandments ; who art thy self that glorious Inheritance, and the End, and Expectation of all our Labours ;

Have Mercy upon us.

O God, the only rest of our wearied Souls, the only joy of our Time, and of our Eternity ; O God, our God, and all Things that we can desire ;

Have Mercy upon us.

From

From all Manner of Evil, but especially from Sin ; from all Occasions of offending thy divine Majesty ; and from the particular Temptations, to which by Time, Place, or Temper we are most exposed ;

Deliver us, O Lord.

From the Treachery of our own Hearts, and the Violence of our Passions ; from sudden and unprovided Death here, and from everlasting Death hereafter ;

Deliver us, O Lord.

By thy Almighty Power, and unsearchable Wisdom, by thy adorable Goodness, and all thy other glorious Attributes ;

Deliver us, O Lord.

By the Mystery of thy Holy Incarnation, and humble Birth ; by the Sanctity of thy Heavenly Doctrine, the perfect Example of thy Heavenly Life ; and by all the Miracles thou didst work for us ;

Deliver us, O Lord.

By the Merits of thy bitter Passion, and Death ; by thy victorious Resurrection from the Dead ; by thy Triumphant Ascension into Heaven, and by the Glory of thy Kingdom, who art King of Kings, and Lord of Lords, in the Hour of Death, and in the Day of Judgment ;

Deliver us, O Lord.

We Sinners beseech Thee to hear us, O Lord God, and that it may please Thee to give us a true, and hearty Repentance for all our past Offences, and to Work in us a
sincere,

sincere, firm, and effectual Resolution to amend our Lives for the time to come ;

We beseech Thee to hear us, O Lord.

That it may please Thee to pardon the Sins of our Life pass'd, and so to prevent, and assist us with thy Grace while we Live here, that we may not fail to be eternally happy hereafter ;

We beseech, &c.

That it may please Thee to have pity on the Infirmities of our frail Nature, and in all our Dangers, Tryals, and Temptations to strengthen, and relieve us ;

We beseech, &c.

That seeing our daily Imperfections, we may quicken our diligence, humble our lofty Thoughts, and learn to depend on thee, and love to pray unto Thee;

We beseech, &c.

That acknowledging all we have here is derived from thy free Bounty, we may delight to praise, and glorifie Thee, and above all thy Benefits love Thee our Benefactor ;

We beseech, &c.

That knowing all we hope for hereafter proceeds from thy free gracious Promises, we may faithfully endeavour to serve and please Thee, and secure to our selves thy promised everlasting Rewards ;

We beseech, &c.

That believing thou governest the World by thy Providence, we may humbly, and
thank-

thankfully accept of any Condition of Life thou assignest us therein, and not murmur at the Part thou givest us to act, but strive to act it well;

We beseech, &c.

That we may religiously observe the Rules, and Duties of our several Places, and contentedly submit to the meanest Works of our Condition, chearing our selves with this glad hope, that if we be innocent here, we shall be happy, and great, and glorious hereafter;

We beseech, &c.

That we may live in Peace, and Charity with all the World, especially among our selves, united into one Family, patiently forbearing, freely forgiving, and readily assisting one another;

We beseech, &c.

That in the midst of our daily business we may often lift up our Hearts to Heaven, and thereby comfort, and refresh our Spirits, and encrease our desires of a glorious Eternity.

We beseech, &c.

That whether we sleep, or wake, we may be safe under thy Protection, who never slumbrest, or sleepest; and whether we live or die we may be always thine;

We beseech, &c.

Son of God we beseech Thee to hear us.

Son of God we beseech Thee to hear us.

O Lamb of God, that takest away the
Sins of the World;

Grant us thy Peace.

O Lamb of God, that takest away the
Sins of the World,

Have Mercy upon us.

Lord have Mercy upon us.

Christ have Mercy upon us.

Lord have Mercy upon us.

Our Father, &c.

Bless O Lord thy Spouse, the Holy Ca-
tholick Church :

And ever more mightily defend Her.

Deliver Her from all strange Doctrines,
Heresies, and Schisms :

And bless her with Truth, Unity, and Concord.

Cloath Her Priests with righteousness,
and holiness of Life:

*And give Her People Grace to hold fast their
Holy Profession, and adorn it with good Works.*

Comfort her, where She is Distressed :

*And strengthen Her, where She is languish-
ing and weak.*

Deliver Her, where She is in Danger:

And restore Her where She is laid Waste.

Bless Her Friends.

Convert Her Enemies.

Reduce those, who have wander'd from
Her Folds :

*And make all the Kingdoms of the World
the Kingdoms of our Lord, and of his Christ.*

Bless all our kindred, and acquaintance :

*And abundantly reward our Friends, and
Benefactors.*

592 *The Prayer at Night for*

thankfully accept of any Condition of Life thou assignest us therein, and not murmur at the Part thou givest us to act, but strive to act it well;

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*And make all the Kingdoms of the World
the Kingdoms of our Lord, and of his Christ.*

Bless all our kindred, and acquaintance:

*And abundantly reward our Friends, and
Benefactors.*

Bless our Enemies, and Slanderers, and all that persecute us, and despitefully use us.

Turn their Hearts, O Lord, and make them of Enemies to become our Friends.

Have Mercy, O Lord, on the Nations, who do not know Thee :

And those who knew thee once, but since have fallen from the Truth.

Have Mercy on the Poor, Helpless, and Afflicted :

And hear their Prayers, when they Cry unto Thee.

Have Mercy on us thy Servants here assembled in thy presence:

And guard, and defend us from all Evil this Night.

Keep us from the Terror, and Danger of Fire :

And from all Assaults of wicked Men, and wicked Spirits.

Into thy Hands, O Lord, we commend our Souls :

O Lord, our Refuge, our Strength, and our Redeemer.

Into thy Hands, O Lord, we commend our Spirits:

O bless us, and keep us this Night without Sin.

Let us Pray.

A Ccept, O Gracious Father, this our Evening-sacrifice of most humble, and hearty Thanks, for all the Mercies, and
Bless-

Blessings of this Day, and not only of this Day, but of all the Days of our past Lives. Thy daily Care hath been of us, and our daily Praises are due unto Thee, to whom we owe our beings, and well beings, even all that we are, and all that we have. Thou hast ordained the Day for Labour, and Business, and the Night for moderate, and refreshing Sleep, and now in obedience to thy Order, and the Voice of our Nature, we desire to lay down our wearied Heads upon our Beds, humbly beseeching Thee, that as thou hast dwelt with us this Day, it may please Thee to watch over us this Night while we Sleep; and to Grant to each of us such convenient Reparation, and Refreshment by it, as the Necessities of our common frail Nature makes every one of us stand in need of. Keep us therefore, Gracious Lord, in safety under the Shadow of thy Wings; for unto thy Custody, and to thy Almighty Protection we commit ourselves this Night; humbly beseeching Thee, that after due rest, and refreshment, we may rise from our Beds with thankful Hearts, and return with cheerful Dispositions to the Duties of our several Vocations, and to glorifie Thee by our good Works, through Jesus Christ our Lord, to whom with Thee, and the Holy Ghost be all Honour, and Glory World without end. Amen.

God the Father of our Lord Jesus Christ, the God of the Patriarchs, and Prophets;

596 *The Prayer at Night for, &c.*

the God of the Apostles, Martyrs, and Confessors, and of all true Believers! encrease our Faith, confirm our Hope, and enlarge our Charity; and Grant that we may faithfully serve him by doing, and suffering his will all the Days of our short Pilgrimage here, and after Death be made Partakers of immortal Glory. *Amen.*

Then let all say.

Glory be to God on high, on earth
Peace, good will towards Men. We
praise Thee, we bless Thee, we worship
Thee, we glorifie Thee, we give thanks to
Thee for thy great Glory, O Lord God,
heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesu Christ;
O Lord God, Lamb of God, Son of the
Father, that takest away the Sins of the
World, have Mercy upon us. Thou that
takest away the Sins of the World, have
Mercy upon us. Thou that takest away the
Sins of the World receive our Prayer.
Thou that sittest at the right Hand of God
the Father, have Mercy upon us.

For thou only art Holy; Thou only art
the Lord; thou only, O Christ, with the
Holy Ghost, art most high in the glory of
God the Father. *Amen.*

The Grace of our Lord Jesus Christ, and
the Love of God, and the Fellowship of the
Holy Ghost be with us all. *Amen.*

*An Addition of Two PRAYERS
to be said in private, by Persons
afflicted with great Melancholy.*

O Most blessed, and gracious God, who only canst heal a wounded Spirit, and quiet a troubled Mind, look with pity on the Misery of thy most unworth Creature, that Load of Misery, and Oppression, which I feel within me, but am not able to express. Unto Thee do I cry for Help, O Thou great Physician of Body and Soul! Uphold, and comfort my weak, and dejected Spirit, strengthen it against all inordinate vain Fears, and Terrors, and deliver me from all those unprofitable Troubles of Mind, and Scruples of Conscience, with which I am so tormented, and oppressed. As Thou alone canst relieve me, so unto Thee do I now call for relief; O hear my most earnest Supplication, and make me to possess an easie, quiet, and chearful Spirit, as my trust is in Thee. I ask this, O Lord, as the greatest of blessings thou canst bestow upon me, but the pardon of my Sins; I ask it, because I cannot enjoy any other of thy blessings without it; I ask it because Thou alone canst give it, and if thou art pleased to
glo-

glorify thy Goodness in granting this my most earnest Request, then shall I serve Thee faithfully, with a chearful and most thankful Heart, and glorify thy goodness, all the remainder of my Life, through Jesus Christ my Lord. *Amen.*

O Blessed Jesus, who wast made Man, and who in our Nature tookest our Infirmities, and was once exceeding sorrowful unto Death, and who in anguish of Spirit upon the Cross, cryed'st out to thy Father, and our Father, *My God, my God, why hast thou forsaken me!* O thou most merciful, faithful, and unchangeable High Priest, who wast made like unto thy Brethren, and canst not but be touched with the Sense of our Infirmities, I beseech thee by thy infinite Compassion, and for thy infinite Merits, to look down from Heaven with an Eye of Pity upon me, who am a miserable Object of thy Pity, being sore afflicted, and sore let, and hindred in the Course of my Christian Duties by unaccountable Sadness, and Dejections of Spirit, which I am not able to prevent, or resist. Thou knowest, O Lord, how often, and how exceedingly my Soul is troubled, and cast down, thou seest how much it is disquieted within me, and how grievous it is to me to be thus oppressed, and how uneasie my Distemper makes me to my self, and others. I take no Delight in any thing I do, no not in my Spiritual Exercises, which

which once were, and still should be most delightful to me. Easie Things are become Difficult, and difficult Things seem impossible to me, and I am full of Fears, Jealousies, and Suspitions, but most of all am I apt to Fear in this sad Condition, that I have lost thy Favour. I am wholly indisposed for my own Business, and loath to do any thing, even to pray unto Thee, tho' I will not forbear to pray unto Thee, O Lord my Strength, and my Redeemer. I beseech Thee, blessed Saviour, hear my Complaint, and take away this Plague from me. It is with this most earnest Petition that I now lie prostrate at the Throne of Mercy. Remove it, I beseech thee, be it fixed in the Body, or in the Soul, of thy afflicted Servant; or in both, speak but the Word, and I shall be whole. I ask this in Submission to thy good Will and Pleasure; If it is sent to me to punish me for my Sins past, or restrain me from Sins to come, or to make me humble, or exercise my patience, and trust in Thee, not my will, but thine be done. I am content to bear it unto my Life's End, though it is one of the heaviest of Judgments, if thou shalt think fit to continue it, and support me under it with the Assistances of thy Holy Spirit. But if I am fit for so great a Mercy, O let this torment of Soul depart from me, that being restored to an easie, free, cheerful, and active frame of Spirit, I may serve Thee

Thee with more Delight, and Vigour, in all the Duties of my Heavenly Calling, and enjoy all other Blessings, and Comforts of Life, which thou art pleased to continue unto me, and better bear any other sufferings which thou shalt think fit, for the exercise of my patience, at any time to lay upon me. O Lord hear this Prayer, which in anguish of Spirit I make unto Thee. I come to Thee at this time in Hopes to obtain this great Mercy of Thee, who art all Mercy. O grant it for thy own Merits sake, who was a Man of Sorrows, and acquainted with Grief, and now livest, and reignest with the Father, and the Holy Ghost one God World without End. *Amen.*

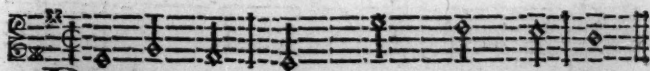
F I N I S.
5 MA 56

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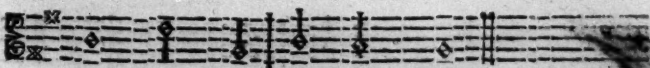
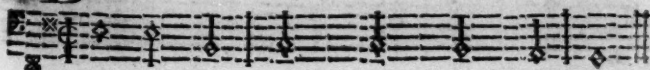
Preface, p. 6. l. 14. for *an*, r. *any*. l. ult. of. r. for. p. 21. l. 2. dele of. In the Book; p. 19. l. 28. r. mad't. p. 36. l. 14. Beatify'd. p. 37. l. 27. may, r. my. p. 94. l. penult. its, r. is't. p. 99. l. 19. as, r. us. p. 106. l. 24. r. serve. p. 116. l. 26. the, r. thee. p. 158. l. 16. dele on. p. 189. l. 9. me, r. it. p. 232. l. 25. r. Rout. p. 241. l. 21. become, r. becomes. l. 28. thy, r. the. p. 247. l. 19. dele ruin our selves. p. 248. l. 14. r. Rereward. p. 257. l. ult. Long, r. love, p. 269. l. 27. thee, r. the. p. 270. l. 8. excepted, r. accepted. p. 278. Hymn, r. Psalm. p. 310. l. 15. dele our. p. 312. l. 12. r. fill't. p. 345. l. 19. effect, r. affect. p. 386. l. 7. r. Penance. p. 395. l. 1. r. sweet. p. 436. l. 2. Despair. p. 458. l. 12. your, r. our. p. 464. l. 14. their, r. the. l. 29. our, r. their. p. 468. l. 21. all of, r. of all. p. 469. l. 13. r. Servants. p. 479. l. 9. He, r. As. p. 480. l. 16. my, r. may. p. 484. l. 15. r. Are we not all. p. 537. l. 8. Patmos. p. 549. l. 14. r. made, p. 554. l. 3. r. own'd. p. 573. l. 5. r. profess'd.

The Tunes to the Hymns.

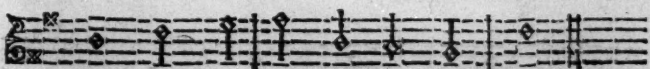
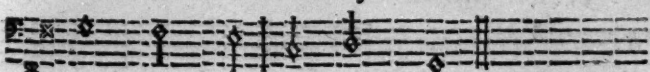
Hymn I. *To which Tune may be Sung,*
 3, 5, 7, 9, 11, 12, 14, 15, 21, 25,
 27, 28, 30, 38.



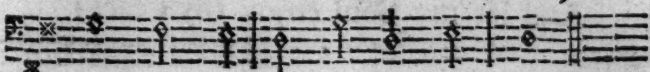
BEhold we come, dear Lord, to thee,



and bow before thy Throne:



We come to of-fer on our Knee,



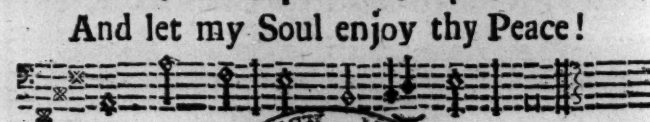
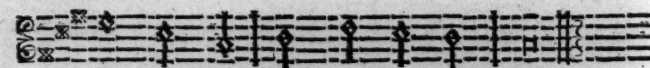
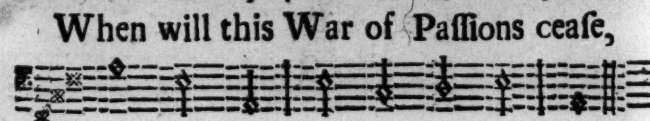
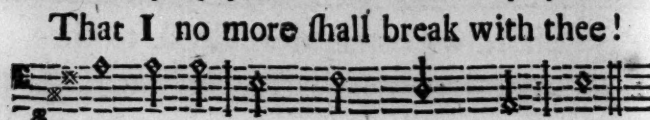
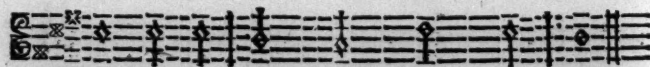
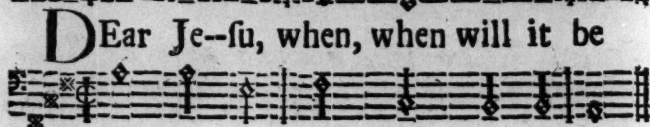
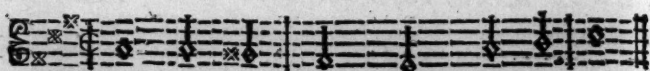
our Vows to thee a-lone.



A

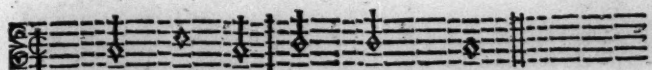
Hymn IV.

Hymn IV. *To which Tune may be Sung,*
13, 18, 22, 23, 26, 33, 36.

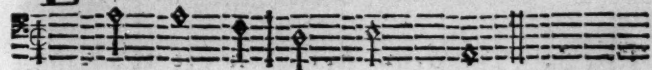


Hymn X.

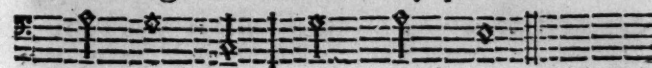
Hymn X.



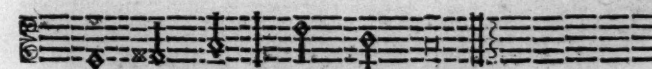
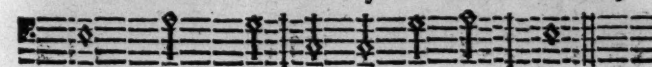
LET others take their Course,



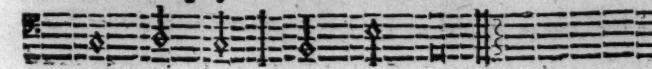
And sing what Name they please;



Let Wealth or Beauty be their Theme,



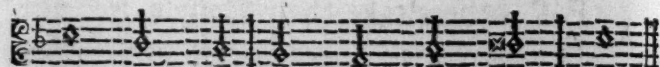
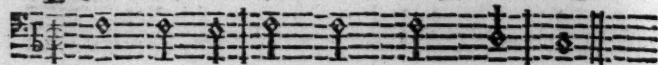
Such empty Sounds as these.



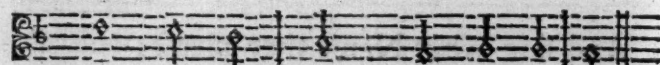
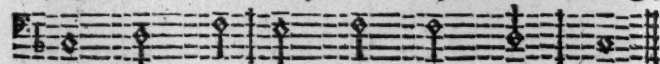
Hymn XVII, XXIV.



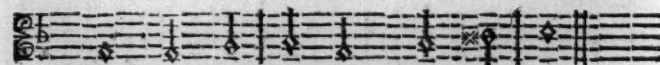
Rise Royal Si---on ! rise, and sing,



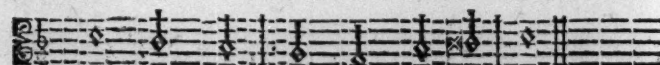
Thy Soul's kind Shepherd, thy Heart's King ;



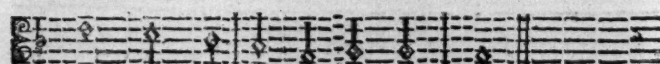
Stretch all thy Powers ; call, if you can,



Harps of Heaven to Hands of Man.



This sovereign Subject sits a--bove,



The best ambition of our Love.



The

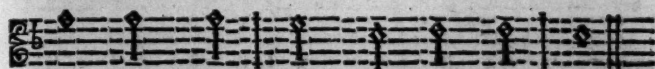
The Tunes to the Hymns:

5

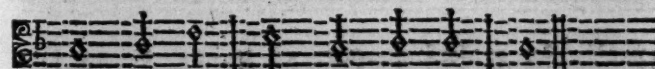
The same continu'd.



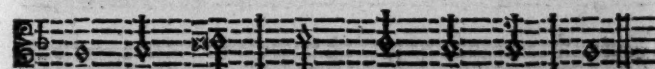
Lo here the Bread of Life! this Day's



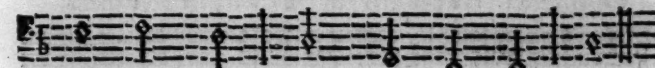
Tri-um-phant Text, provokes thy Praise;



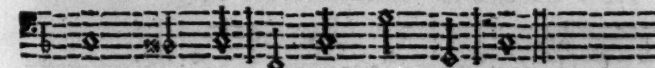
The Living, and Life-giving Bread,



To the great Twelve di--tri-bu--ted :



When Life it self at point to die,



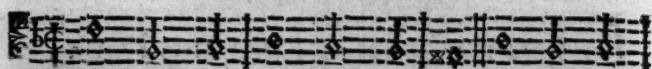
Of Love was his own Le--ga--cy.



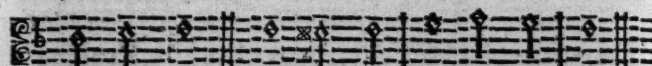
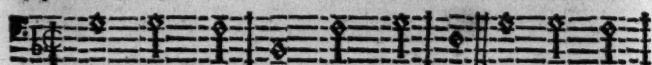
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Hymn II.

Hymn II, VIII.



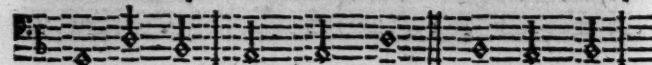
WAke, my Soul, rise from this Bed of dull and



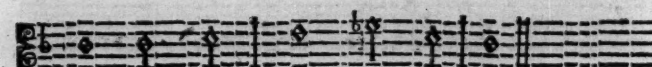
sluggish Earth, Quickly rise, lift up thy Head,



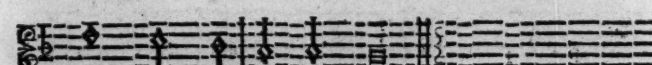
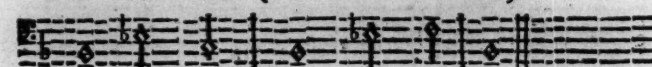
And see thy Lord's new Birth. Once he came,



O blessed He! Born of a Virgin's Womb,



Now he comes (both times for thee)

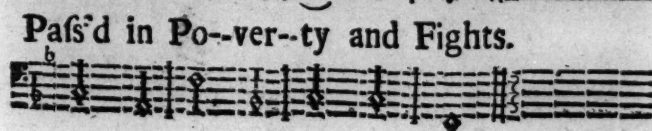
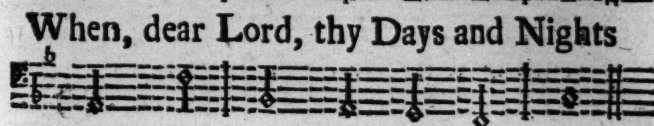
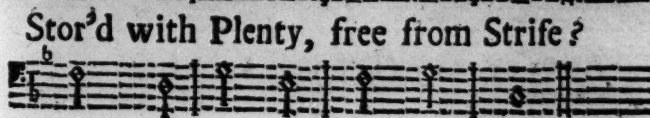
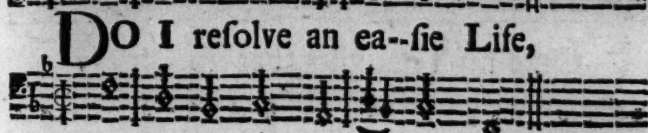
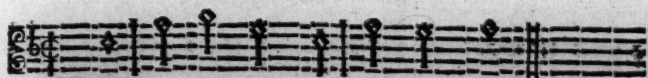


Sprung from a Vir-gin Tomb.

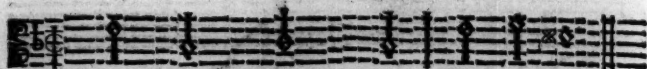


Hymn XIX.

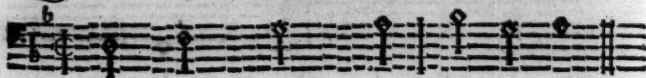
Hymn XIX.



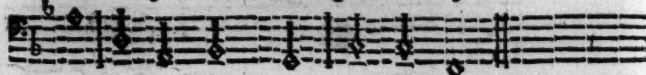
Hymn XX.

Hymn XX.

Come my Thoughts, that fondly fly



At ev'ry Toy that passes by;



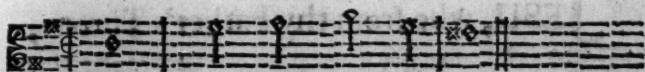
Spending your Strength in vain.



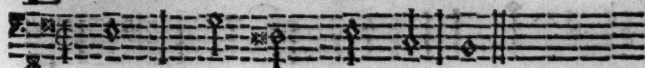
While what you court you ne'er can gain:

**Hymn XXXII.**

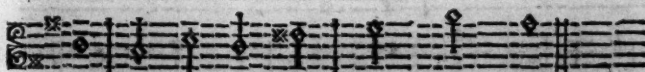
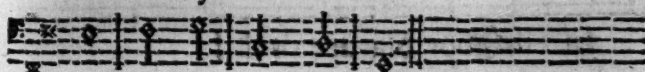
Hymn XXXII, XXXIV.



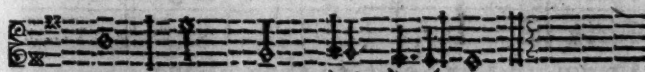
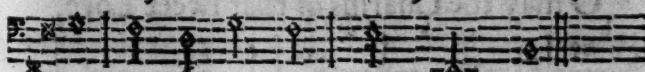
LORD, now the time returns



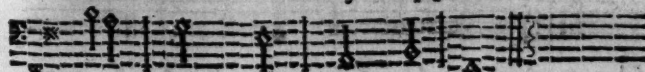
For weary Men to rest:



And lay aside those Pains, and Cares,



With which our Day's oppress.

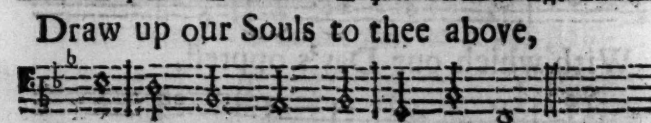
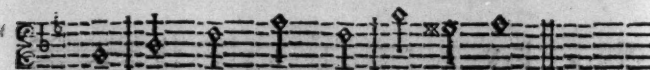
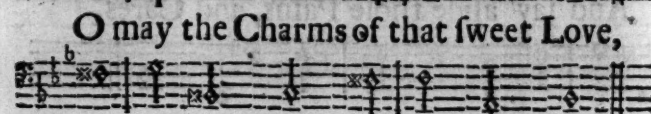
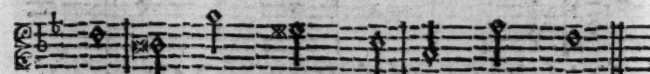
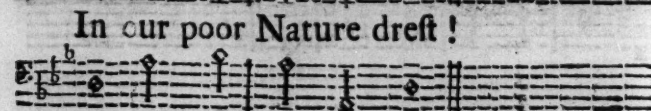
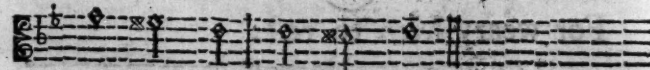
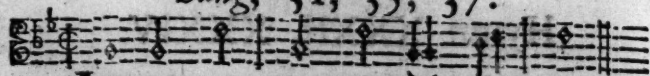


B

Hymn XXIX.

10 *The Tunes to the Hymns.*

Hymn XXIX. *To which Tune may be
Sung, 31, 35, 37.*



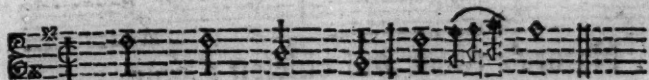
XXIX am 1

Hymn VI.

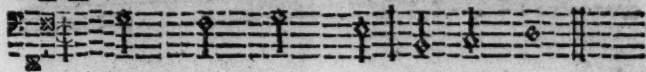
The Tunes to the Hymns.

II

Hymn VI. *To which Tune may be
Sung, 39, 40.*



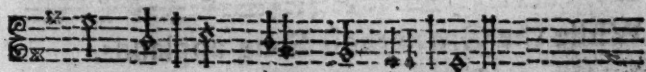
HArk, my Soul, how ev'ry thing



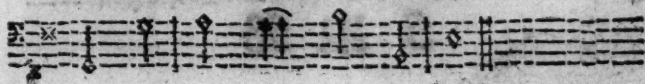
Strives to serve our bounteous King ;



Each a double Tribute pays ;



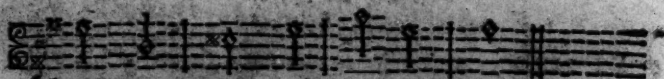
Sings its part and then obeys.



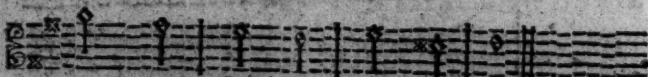
The

12 *The Tunes to the Hymns.*

The same continu'd.



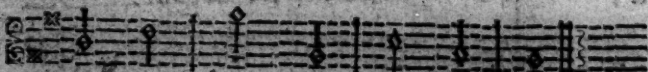
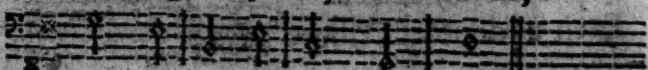
Nature's sweet and chieftest Choir



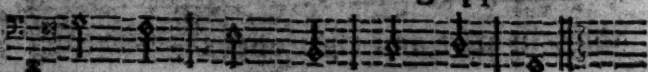
Him with cheerful Notes admire;



Chanting ev'ry Day their Lauds,



While the Grove their Song applauds.



5 MA 56

The End of the Tunes.

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